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BIOGRAPHY.

LIFE OF BERNARD GILPIN.

(Continued from page 348.)

MR. GILPIN on his return to England, proceeded directly to Durham, where his uncle, bishop Tunstal, then resided; by whom he was cordially received, and from whom he obtained, in no long time, the archdeaconry of Durham, with the rectory of Easington. He immediately repaired to his parish, which he found in a state of deplorable ignorance and disorder. He began his pastoral labors by earnestly reproof, both in public and private, the vices of the people; setting before them, at the same time, in a plain and affecting way, the great doctrines of salvation. This was a conduct which, in those dangerous times, was likely to excite much enmity towards him. The Reformation had advanced far more slowly in the north than in any other part of England. The clergy were sunk in the grossest superstitions of popery; and their vices kept pace with their ignorance. Their pastoral duties were wholly neglected. This, indeed, was too much the case throughout England generally,

though with many bright exceptions. In the north, the representation applied almost universally. While, therefore, a sense of his duty as rector of Easington led him boldly to reprove the evils prevailing among his parishioners, he felt that he should shrink from the performance of his archidiaconal functions, if he omitted to bear his testimony against the corrupt principles and scandalous lives of his clerical brethren. He employed all methods of reclaiming them from their shameful courses; and especially in his charges at visitations, he zealously remonstrated against whatever he judged to be amiss among them. Pluralities and non-residence appearing to him to be great sources of ecclesiastical corruption, he earnestly protested against *them*, both as wrong in themselves, and highly prejudicial to the interests of religion. He was accustomed also to dwell on those irregularities which were known to prevail among the clergy belonging to the diocese. The bishop, fearing his

zeal would expose him to danger, labored, though ineffectually, to repress it. The examples found in Scripture of holy men, who boldly denounced vice in the face of still greater perils, wrought powerfully on his mind: and he would have deemed it criminal to accept an employment, especially if he derived emolument from it, the duties of which he did not faithfully discharge.

At length the clergy were so exasperated by his reproofs, that they raised a great clamor against him, as "an enemy of the church and clergy, a broacher of new and dangerous doctrines," &c. Some alleged that all who had been known to preach against pluralities and non-residence had, in no long time, turned out heretics; while others chiefly blamed him for preaching repentance and salvation by Christ, and not preaching, as they did, about transubstantiation, purgatory, holy water, &c. &c. A formal accusation was, after no long time, preferred against him to the bishop, who, being naturally disposed to judge favorably of his conduct, on hearing the evidence, pronounced him innocent of the heresy with which he had been charged.

This failure, however did not damp the zeal of his persecutors, who continued to harass him with such incessant opposition, and so to misrepresent and blacken every part of his conduct, that he found himself under the necessity of proposing to the bishop to resign either his archdeaconry or his parish, on the ground that, though he was willing to perform the duties of one of the offices, he was incompe-

tent to both. The bishop refused to separate them. "The income of the archdeaconry," he said, "without the parish, is not an adequate support. I found them united, and mean to leave them so." On this, Gilpin appears to have resigned both, and to have lived for a short time with the bishop as his chaplain. The only trouble he seems to have experienced in this situation, arose from the eagerness with which his brother chaplains, and the neighboring clergy, when they met him at the bishop's table, sought to engage him in religious controversy. The valuable rectory of Houghton-le-Spring, which was in the gift of the bishop, soon fell vacant, and was bestowed upon him.

Houghton afforded a sphere of action exactly suited to the turn of Gilpin's mind. It was very extensive, comprising no less than fourteen villages; and this circumstance had probably contributed to the full growth of that gross ignorance and superstition which he had here to encounter. The religion he found here was nothing more than the worst corruptions of popery. Scarcely a vestige of true religion was to be seen. Mr. Gilpin was deeply grieved to behold the state of his people. But he encouraged himself in his God, and girded himself for his arduous undertaking in the strength of divine grace. He earnestly implored the aid of the great Head of the Church, in gathering in that part of the flock which was committed to his care; and his prayer was answered in due time. Even from the first, the people were attracted in crowds by his earnestness,

and listened to him with attention : for they saw at once that there existed some grand points of difference between him and those ministers who had formerly been placed over them.

The value of the living of Houghton was about 400*l.* per annum, a large sum in those days ; the whole of which Mr. Gilpin resolved should be employed in works of charity, and in the exercise of hospitality. With this view he improved and enlarged the parsonage-house, till it became a suitable habitation for one of his hospitable turn. It was beautifully situated, and, in size, it more resembled the palace of a bishop than the dwelling of a rector.

He had scarcely been fixed at Houghton, when the bishop offered him a prebendal stall in the cathedral of Durham, which had become vacant, pressing him to accept it, on the ground that, as it was quite a sinecure, he could have no pretence for declining it. Gilpin, however, begged that the bishop would bestow this preferment on some one who stood more in need of it than he did ; as for himself, he had already received more from his lordship's bounty than he feared he could give a good account of.

As Mr. Gilpin had resigned the archdeaconry, by his conduct in which office it was that he had chiefly excited the enmity of the neighboring clergy, and as he now confined himself chiefly to the concerns of his extensive parish, it might have been hoped that they would have allowed him to proceed in his course without molestation. Their malice, however, still pursued him.

They could not be blind to the marked difference between his life and theirs. His indefatigable attention to his pastoral duties, his laboriousness in the work of the ministry, and his ever-watchful solicitude for the spiritual interests of his parishioners, afforded a reproof, which could not be misunderstood, of their negligence, indifference, and sloth. Every engine, therefore, was set to work, in order to collect materials for a charge against him ; and though he behaved as cautiously as he thought consistent with his duty to the souls of his flock—more cautiously indeed than his conscience, in after life, could approve—yet such was the unwearied industry and vigilance of his enemies, that a long list of charges was, in a short time, collected, and he was again formally accused before the bishop, by whom, however, he was again acquitted. The bishop, nevertheless, was so much displeased with his nephew, for what he deemed his imprudence and unwarrantable obstinacy, and was so apprehensive of danger to himself, from continuing to countenance his rash proceedings, that he thought it right to withdraw from him those external marks of his favor which he had before enjoyed. He even blotted him out of his will. On this Mr. Gilpin remarked, that, considering the great obligations he owed to the bishop, he was truly sorry to perceive that he had offended him. He would have given up any thing to satisfy him, except his conscience. As for the bishop's property, he was glad not to have the burden of it.

Though Mr. Gilpin's enemies had thus failed a second time with the bishop, they resolved to persevere in their attempts against him. They therefore accused him before Bonner, the bishop of London. Bonner was a man suited to their purpose. His violence formed a direct contrast to the moderation of bishop Tunstal. He commended their zeal, and assured them that the heretic should not go unpunished. An account of this threat reached Mr. Gilpin in time for him to effect his escape, a course to which he was strongly urged by his friends ; but he was deaf to all their importunities : he had long prepared his mind to suffer for the sake of the gospel ; it would be denying the faith of Christ, to shrink from giving his testimony when called to it ; his great ambition was to advance the interests of religion ; and if, to this end, his death were necessary, he should rejoice to die. He then caused a long garment to be provided for him, in which he might go decently to the stake, should it be the will of God that he should suffer. In a few days, persons arrived with authority to apprehend and convey him to London, to whom he willingly surrendered himself.

In the course of his journey to town he broke his leg ; and this accident necessarily prevented his proceeding for some time. One of the maxims which Mr. Gilpin was used frequently to repeat was, "that all events are intended by Providence for our good." His keepers took occasion now to taunt him with this remark, asking him, whether he thought his present misfortune was intended for his good. To

this he meekly replied, "that he had no doubt it was." And so indeed it proved ; for, before his leg was in a condition to admit of his travelling, news arrived of the death of queen Mary, and he was soon after set at liberty. Some have affected to doubt the truth of this relation, at least as far as relates to the accident which is said to have befallen him. Thus much, however, is undeniable ; that the intelligence of the queen's death met him as he was on the way to London, and put an end to his confinement and persecution ; and that he returned to Houghton, where he was met by crowds of people, loudly expressing their joy, and blessing God for his deliverance.

Mr. Gilpin now enjoyed that full liberty to pursue his benevolent plans for which he had long prayed. His uncle, the bishop, now suffered in his turn : he was ordered up to London, and, refusing to take the oath of supremacy, he was sent to the Tower. His confinement, however, was not of long duration. He was received by archbishop Parker into the palace at Lambeth, and there spent, in a very comfortable and tranquil manner the short residue of his long life.

The earl of Bedford was always much attached to Mr. Gilpin ; and when many of the popish bishops were deprived of their sees, recommended him to fill one of the vacancies. He was accordingly nominated to the bishopric of Carlisle. He no sooner heard of the honor which it was intended to confer on him, than he wrote to the earl of Bedford, expressing his gratitude to his lordship and the queen ; but de-

clining to accept their kindness, on the ground that he was wholly unequal to the station. The earl employed Dr. Sandys, the bishop of Worcester, to overcome Mr. Gilpin's scruples. But notwithstanding the arguments and urgent intreaties of Dr. Sandys, aided by a solemn appeal to Mr. Gilpin's conscience, Mr. Gilpin maintained his first determination; and the bishopric was at length given to Dr. Best.

In the following year the provostship of Queen's college, Oxford, was offered to Mr. Gilpin; but he likewise refused to accept this preferment. The benefice he already possessed gratified his utmost desire of worldly wealth, and afforded him a sufficiently extensive sphere for his benevolent labors.

Mr. Gilpin was early aware that the grand impediments to the progress of the Reformation, which had been so happily begun, were the prevailing ignorance and superstition. With these evils even the universities were deeply infected, so that the very channels through which knowledge might be expected to flow were choked up. The attention of the queen and her ministers was drawn to the subject, and they took an active part in endeavoring to promote the interests of science. In this good work they were zealously aided by Mr. Gilpin. Although his hospitality, which was of the most generous and expansive kind, made a large demand on his income, and his charities exhausted a still larger portion of it, he formed a design for building and endowing a grammar-school, which his exact econo-

my enabled him to complete. The school flourished greatly under his care: the masters were the ablest he could procure; and he himself exercised a constant inspection over it, quickening application by suitable encouragements, and distinguishing the scholars who were most diligent, by calling them his own, and instructing them frequently himself. Often, when he met a poor boy on the road, he would make trial of his capacity, and, if satisfied with it, would provide for his education. From school, he sent several to the universities; maintaining them there at his own expense, and continuing to watch over their conduct. He regularly corresponded with them, and required from them an account of their studies. Indeed, so anxious was he respecting them, knowing the temptations to which their age and situation exposed them, that he made occasional journeys to the universities, in order to inspect their proceedings. Nor was his care fruitless. Few of his scholars turned out ill, and many of them became great ornaments to the church, and exemplary instances of piety.

While Mr. Gilpin was employed in founding his school, the popish party in the north, headed by the earls of Westmorland and Northumberland, broke out into open rebellion. They appeared in arms, displaying in their banners a chalice, and the five wounds of Christ, and brandishing a cross before them. They took Durham, and laid waste the adjoining country, ravaging as far as Houghton. But the approach of the earl of Sussex with a numerous army so

terrified the insurgents, that they mutinied and dispersed. Many were taken, and a commission was issued to try them. On this occasion, the humane interposition of Mr. Gilpin proved very beneficial. He represented to the judge, that the people were well affected, but, being extremely ignorant, had been misled by designing men, who made them believe that they were taking up arms for the Queen. This representation served greatly to abate the severity which the judge seemed at first disposed to exercise towards the insurgents.

During the period of seventeen years, viz. from 1559 to 1576, that Dr. Pilkington was bishop of Durham, Mr. Gilpin enjoyed a state of comparative tranquillity and comfort. The bishop was a learned and pious man, remarkable for his moderation, and anxious, above all things else, to promote the interests of religion in his diocese. Between him and Mr. Gilpin there soon arose a very intimate friendship. They were intent on pursuing the same objects, and often met, sometimes at the bishop's palace, and sometimes at Houghton, to consider and determine their pious plans. Dr. Pilkington was succeeded in the bishopric by Dr. Barnes, with whom Mr. Gilpin did not live on the same footing of friendly intercourse. The bishop appointed his brother, who was a man of bad character, licentious, violent, and tyrannical, to be chancellor of the diocese. Between him and Mr. Gilpin there was a perpetual opposition, the latter endeavoring to redress the injuries done by the venality and other irregular-

ities of the former; and though he behaved to him always with mildness, yet proving a constant check on his unjust and oppressive conduct.

The bishop who was a well-meaning, but weak and irresolute man, and very unwilling to believe any thing which was told him to the disadvantage of his brother, seems not to have regarded Mr. Gilpin with much cordiality. This was very visible on one occasion. He received a message from the bishop, appointing him to preach a visitation sermon on the following Sunday. He was then about to set off to fulfil some itinerating engagements which he had made in Readsdales and Tindales. He informed the bishop of the circumstance, and begged that he would excuse him from complying with his wish. The bishop returned no answer; and Gilpin, concluding that he was satisfied, proceeded on his journey. When he came home, he found, to his surprise, that he had been suspended. A few days afterwards, he received an order to meet the bishop. He went, and found many of the clergy assembled. The bishop ordered him to preach that day before them. Mr. Gilpin earnestly requested to be excused: he had come wholly unprepared to preach. But the bishop would take no excuse, and commanded him, on his canonical obedience, to go into the pulpit. He therefore went up, and though he observed several taking notes, he proceeded in his sermon without hesitation. Towards the close of it, he addressed the bishop personally on the flagrant abuses in his diocese, telling him that

God required at his hands the reformation of them. He could no longer allege that he was not apprized of the enormities everywhere committed. "Behold, I bring these things to your knowledge this day." "Say not then," he added, "that these crimes have been committed by the fault of others, without your knowledge; for whatever you suffer through your connivance to be done by others, is your own. Therefore, in the presence of God, his angels, and men, I pronounce you to be the author of all these evils: yea, and in that strict day of general account, I will be a witness to testify against you, that all these things have come to your knowledge by my means: and all these men who hear me this day will bear witness of it also."

Mr. Gilpin's boldness alarmed his friends:—If the bishop had been so forward in punishing him before without any provocation, he must now be exasperated beyond measure. Mr. Gilpin said, that, if good were done, he was indifferent to personal consequences. To the surprise of every one, however, the bishop shewed no marks of resentment; and after dinner, when Mr. Gilpin went up to take leave, the bishop told him he meant to accompany him to Houghton, which he accordingly did. On entering a parlour, he eagerly seized Mr. Gilpin's hand, and said to him, "Father Gilpin, you are fitter to be the bishop of Durham than I am to be the rector of your parish. I ask your forgiveness, father, for past injuries. You have enemies; but, while I am bishop

of Durham, be secure; none of them shall trouble you."

Mr. Gilpin was much employed during the last years of his life, in fixing his school on a solid foundation. He made the statutes as unexceptionable as he could. Though he had applied a considerable sum of money to its support, the endowment appeared insufficient. He prevailed therefore on some others to contribute to this object, until the revenues became answerable to his wish. He likewise procured a charter for it from the queen.

In the latter part of Mr. Gilpin's life, his health was much impaired. The fatigues he had undergone had broken his constitution. His memory began to decay, and his sight and hearing also failed. In this situation he met with a very severe accident. An ox ran at him and threw him down with such violence, that it was thought he would have died in consequence. He, however, got abroad again; though he never afterwards recovered his former strength, and continued to be lame for the rest of his life. But he had a mind not to be depressed by such circumstances. He received them rather with thankfulness than repining; he considered them as kindly monitions sent by his heavenly Father to remind him of his approaching end, and to prepare him for it. But sickness was not the only trial which beset his declining years. As age and infirmity increased, the malicious efforts of his enemies, now less apprehensive of vigorous opposition, increased also. They availed themselves of the most frivolous pretences

for giving him trouble; but he bore all with an unvarying equanimity, and maintained, even to the immediate authors of his disquiet, a truly christian spirit of meekness and charity, without at all departing from that character of firmness by which he had been through life distinguished. Under all his trials, he was cheered and strengthened by those consolations which flow from communion with God, and an undeviating reliance on his truth, wisdom, and goodness.

His health continuing to decline, about the beginning of February, 1583, he became so weak that he felt his end must be near, and spoke with the greatest composure of his approaching dissolution. He was soon after confined to his chamber; but his senses continued perfect to the last. A few days before his death, he sent for several poor people who had been his pensioners, to whom he addressed suitable exhortations, praying God to remember them after he was gone, and to enable them to be faithful to their God, who in that case would never

leave them comfortless. His scholars were next called in; them he earnestly reminded of what he had often told them before, that, though learning was well worth their attention, it was piety which ought to be the great object of their ambition, if they would be useful here, and happy hereafter. He next kindly exhorted his servants: and sent also for several persons who had hitherto been unaffected by his labors to do them good, in the hope that his dying words might have greater weight with them, and influence them to turn to God. His speech began to falter, before he concluded his exhortations. The remaining hours of his life he spent in prayer, and in broken conversation with some chosen friends, in which he dwelt much on the consolations of religion, and the peace which exclusively resulted from the faith and hope of the gospel. He died on the 4th of March, 1583, in the 66th year of his age.

It only remains to give some account of his character, and common manner of life.

(To be continued.)

RELIGIOUS COMMUNICATIONS.

A VIEW OF THE MESSIAH AND OF THE FOUNDATION AND ORDER OF HIS CHURCH: *from Mat. xvi. 13—19.*

(Continued from page 353.)

THE great purpose, for which our Lord retired with his disciples to Cesarea Philippi, and there held with them the conversation now under review, evidently was, to fix decisively

the foundation of the church. It was for this purpose, that he obtained from Peter, and by him from the twelve, the memorable confession, "THOU ART THE CHRIST, the Messiah, THE SON

OF THE LIVING GOD." After expressing to Peter, therefore, his approbation of the confession, he immediately proceeded to the grand point in view.

And I say also unto thee, that thou art Peter, AND UPON THIS ROCK I WILL BUILD MY CHURCH; and the gates of hell shall not prevail against it.

When Simon was first introduced to Jesus, by his brother Andrew, Jesus said to him, "Thou art Simon the son of Jona; thou shalt be called Cephas, which is, by interpretation, A stone." *Cephas*, in Syriac, and *Peter*, or *Petros*, in Greek, are of one signification: they both signify a *stone*, or a *rock*. Accordingly, when Simon, after the violent attack upon his Master, by the Pharisees and Sadducees, made his noble confession of faith; Jesus, alluding to his firmness, reminded him of the significant name, which he had before given him, and said, "Thou art *Peter*," thou art a *rock*; and immediately subjoined, "*And upon this rock I will build my church.*" The allusion here is plain; but this important declaration of our Lord has been variously understood.

"Thou art a *rock*; and upon *this rock* I will build my church." It is here, say the Romanists, expressly declared, that Peter was to be the rock, or foundation of the church. But this, they farther say, could not have been spoken of Peter in his own person only, but must be understood to include his successors: for as Peter could not continue by reason of death, he could not be in person, but must be in his successors, the foundation of the church, through all succeeding

generations. And to complete the argument, Peter, they allege, was the first bishop of Rome; and therefore, his successors in that chair, are to be acknowledged, from generation to generation, as the rock of the church. This is the grand papistical argument. But unfortunately for this argument, the premises are false, and the conclusion is absurd.

Peter was never the bishop of Rome. The apostles indeed, were none of them bishops. Their office was, not to have the oversight of any particular church or churches, as stationary pastors; but to preach the gospel to every creature, and to establish churches in all parts of the world: and over the churches which they established, they appointed stationary pastors or bishops. Not only was Peter not bishop of Rome, but the church in that city was not planted by him; nor does it appear that he was ever much there, or that he had ever much to do with that church. It deserves to be stated also, that it was not until about three hundred years after the apostles, that the bishops of Rome claimed to be the successors of Peter. Their first claim to pre-eminence, or supremacy, in the church, was founded on the fact that Rome was the imperial city, the metropolis of the world; and their argument was, that the bishop of the imperial city was entitled to a precedence, or primacy, over all the bishops and churches of the empire. This was the ground, on which their claim was rested, until the imperial residence was removed from Rome to Constantinople. Thus it became necessary to change their ground;

and then, and not till then, it was, that they resorted for the support of their claim, to the pretended succession of Peter.

Whatever may be the first aspect of our Lord's declaration, it surely cannot be admitted for a moment, that he intended to designate Peter, as the foundation of his church. For Christ himself is the foundation. Of him it is said, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation;" and throughout the Scriptures, he is constantly presented as the Rock of the church. Any construction, therefore, which makes Peter the foundation, must be false.

When Jesus had driven the buyers and sellers from the temple, the Jews came and asked him, "What sign shewest thou, seeing thou doest these things?" His answer was, "Destroy *this temple*, and in three days I will raise it up: but he spake of *the temple of his body*." His meaning, on that occasion, was indicated, doubtless, by some particular manner, tone, or gesture. Such also was probably the fact in the present case. When he said, "Thou art a *Rock*; and on *this Rock*, I will build my church," he might very distinctly, by his manner, tone, or gesture, signify to his disciples what he meant by *THIS ROCK*. Unquestionably they did not understand him to mean, that Peter was to be the foundation of his church.

In strictness, Christ himself is the foundation; but in a proper sense, as it respects the outward administration, a true confession of him is the basis, on which his church in the world is built. Peter had said, "Thou art the

Christ, the Son of the living God." Alluding to the verity and firmness of this confession, Jesus rejoined, "Thou art *Peter*, the firmness of thy confession justifies the name which before I have given thee; and upon *this rock, this firm and sure confession of eternal truth*, I will build my church." The confession of Peter, was the confession of all the apostles; and the same, essentially, was the faith of all the ancient prophets, and patriarchs, and righteous men. Hence, the church is said to be "built upon the *foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone*." The foundation of the apostles and prophets is the same. Their faith in the Messiah was, in essence, the same, (the same which Peter confessed;) and on the truth of this faith, Christ, from the earliest ages has been building his church, and will continue thus to build it to the end of time; when this glorious temple of our God shall be completed.

Peter's confession then, or the great truth contained in it, was what our Lord meant by the rock, on which he would build his church. Accordingly Paul to the Corinthians, says, "*Other foundation can no man lay, than that is laid, which is Jesus Christ*." Or, as it is expressed in the original, and more justly rendered by Macknight, "JESUS THE CHRIST." The agreement here is exact. "THOU (*Jesus*,) says Peter, ART THE CHRIST, THE SON OF THE LIVING GOD." "ON THIS ROCK, says Jesus, I WILL BUILD MY CHURCH." "OTHER FOUNDATION, says Paul, can no man lay, than that

is laid, which is, JESUS THE CHRIST :” or this truth, “JESUS IS THE CHRIST.” That Paul, when he penned this eleventh verse of the third chapter of the first epistle to the Corinthians, had his eye on Peter’s confession, and the immediately subjoined declaration of our Lord, can scarcely admit of a doubt. To the *rock*, so emphatically designated in this memorable conversation at Cesarea Philippi, he evidently referred, as the *foundation*, than which no other could be laid ; and by his words, our Savior’s meaning is most conclusively determined.

The basis of the church then, is not the infallibility of man, but the truth of the everlasting God ; a foundation as immovable as the throne of Heaven ; a rock, which has stood the shocks of ages, and against which “ the gates of hell shall never prevail.”

At the gates of their cities, the ancients held their courts and their councils, and through them, their armies issued for war. At the entrance of the gate of Samaria, Ahab and Jehoshaphat consulted, respecting the Syrian war ; and thence they proceeded with their forces to the battle at Ramoth Gilead. In obvious allusion to ancient custom, our Lord uses the figure, “ *gates of Hades*,” to denote at once the policy and the power of the infernal world. Neither by policy nor by power shall Satan, with all his legions, ever prevail to overthrow the church, supported, as it is, by the Rock of ages.

Having thus fixed the foundation of his church, our Lord proceeded to declare the grand principle of its order.

“ *And I will give unto thee THE KEYS OF THE KINGDOM OF HEAVEN ; and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven.*”

This, as well as the preceding verse, is alleged by the Romanists in support of the hierarchal supremacy of the pope. The keys of the kingdom of heaven, say they, were delivered to Peter, and from him have been transmitted to his successors, in the Roman see ; and therefore, in him and his successors, must be considered as lodged the whole power of the church ; to open its doors and to shut them ; to admit members and to exclude them ; to forgive sins and to retain them ; and in a word to govern the whole body and to dispose of all its interests. But this reasoning is no better founded than the other.

Whatever be understood by “ the keys,” they were not given to Peter to the exclusion of the other apostles. As Peter spoke, on this occasion, not for himself only, but for the twelve ; so Jesus, in his reply, had respect, it is natural to suppose, not to Peter only, but to his brethren with him. It deserves also to be particularly noticed, that the tense here used is not the present, but the future. Our Lord did not say, *I now give*, but, *I will*, that is, at some time hereafter, *give unto thee the keys*. The keys were not delivered either to Peter, or to any of the apostles, until after the Savior’s resurrection ; for it was not until after his resurrection, that he gave them their commission in the kingdom of heaven, or un-

der the new dispensation. Accordingly, as we learn from the twentieth of John, when Jesus appeared in the midst of his disciples after his resurrection, he breathed on them and said, "Receive ye the Holy Ghost;" adding at the same time, "*Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.*" Then it was that the apostles were installed, as officers in "the kingdom of heaven;" then, and not till then, were "the keys of the kingdom" delivered to them, to bind and to loose, to remit sins and to retain them; and then it was, that our Lord's promise to Peter, respecting the keys, was fulfilled. But here, there is no distinction of Peter from the rest of the apostles. To him, indeed, we see the keys given, according to promise; but given to him, in common only with his brethren.

It is to be considered, moreover, that in the eighteenth of Matthew, Christ speaks of this power of binding and loosing, which is properly the power of the keys, as being lodged not in the apostles only, but also in the church. In the case of a trespass, or offence, he directs that the matter be brought, in the last resort, to the church; and with immediate reference to the decisions of the church, says, in the very language before used in reference to the apostles, "*Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.*" It was not therefore to Peter exclusively, that the keys of the kingdom of heaven were given.

But what are we to understand by these keys? Anciently to the stewards of great families, and especially of the royal household, keys were delivered as a token of their office, and of their authority, over the treasures, or stores, under their care. With the Jewish doctors also, it was a standing custom, when any one was admitted to the office of a Rabbin, or sacred instructor, to deliver to him a key, as a symbol of his power to open and explain the divine oracles. To one, or the other of these well known customs, and possibly to both of them, our Lord had allusion in the figurative expression now before us. As the apostles were made stewards of the mysteries of God, the keys of the kingdom were committed to them, in token of their stewardship, or, as they were admitted to the office of sacred instructors, or scribes of the kingdom of heaven, they received the keys, in token of their commission, to open and declare the great things of the gospel. Or, if we consider the keys with reference to doors, and suppose them to denote the power to open and to shut the doors of the kingdom of heaven, or of the church, it still amounts to much the same thing. For how are the doors to be opened and shut? Is it not by a declaration and proper application of the doctrines and precepts of the gospel? Indubitably in no way, other than this, had the apostles power to forgive sins, or to retain them. They had a commission to declare the great truths of the gospel, and in the name of their Divine Master to give assurance, that the sins of all, who obeyed

the gospel, should be forgiven, and that the sins of all, who would not obey, should be retained. Whatsoever in this way therefore, they bound on earth, was bound in heaven; and whatsoever they loosed on earth, was loosed in heaven. That is, their words were ratified and confirmed by Christ; and according to the assurance given by them, those who obeyed the gospel, were pardoned, and those, who refused to obey, were not. The case was the same also, with respect to admission to the privileges of the kingdom of heaven, and to exclusion from them. The apostles, again, were commissioned to promulgate the doctrines and precepts of the gospel, which are the immutable laws of Christ's kingdom; and to direct that those, who submitted to these laws, should be received to the privileges of the church, and that those, who would not submit, should be excluded. And in this respect also, whatsoever they bound on earth, was bound in heaven; and whatsoever they loosed on earth, was loosed in heaven.

The keys, then, denoted nothing more nor less, than the power, vested in them, as stewards of the mysteries of God, as scribes of the kingdom of heaven, to promulgate and apply the laws of the kingdom, or the doctrines and precepts of the gospel.

But, as before observed, a power similar to this, which was given to the apostles, was also lodged in the church. As the apostles were authorized publicly to declare, explain, and enforce the doctrines and precepts of the gospel, according to which sins were to be forgiven, or re-

tained, and men were to be admitted to the kingdom of heaven, or excluded from it; so to the church it was given, to judge of those doctrines and precepts, and by them to decide on questions of heresy or offence, and to determine, who should be admitted to the privileges of the body, and who should be excluded from them. And whatsoever, in agreement with the gospel, a church thus binds on earth, is bound in heaven; and whatsoever is thus loosed on earth, is loosed in heaven.*

Such, it is conceived was, and such still is, the power of the keys. It was primarily given to the apostles, and through them to the churches and ministers, by them established and ordained; and thence, it has been handed down to succeeding ages. It may deserve remark, however, that as Peter was the first of the apostles explicitly to confess the great truth, on which the church is built; and to him first the keys of the kingdom were promised; so on him first, after the resurrection, and ascension of the Savior and the descent of the Holy Ghost, it devolved to use the power of the keys, in declaring the gospel to the Jews, and also in opening the door of faith to the gentiles: the former, on the day of Pentecost at Jerusalem, and the latter, on a memorable occasion, at the house of Cornelius in Caesarea. But although, in this respect, he was first; yet he was

* The keys of the ancients were very different from ours, and used in a very different manner. As their doors, cabinets, &c. were generally closed with bands; their keys served only in a certain manner to fasten or loosen those bands. Hence the propriety of the terms "to bind" and "to loose," in reference to keys.

only the first among equals : for the power of the keys, which he thus exercised, was afterwards exercised, in its full extent by his fellow apostles ; and from them was transmitted to others.

Before we dismiss this subject, a few obvious deductions claim to be considered.

1. It is important for all to form right conceptions of Christ. It is much to be feared, that a very considerable part of those, whosit under the gospel, have yet but exceedingly vague, inadequate, or even erroneous ideas of its glorious Author. If the question be asked, "What think ye of Christ?" or "Who say ye that he is?" how many there are, who are unprepared to answer. Nay, are there not many, who deem the question an unimportant one? many, who consider it is of little consequence, what they think of Christ ; whether they regard him as a mere creature, or as a being uniting in himself human nature with the divine ; or whether, or not, they form any distinct conceptions of him? But how culpable, and how dangerous a state of mind is this. Christ is the foundation of the gospel : and without just conceptions of him our conceptions of the gospel at large must be indistinct, unsettled, inadequate, and erroneous. The questions, put by Jesus to his disciples, "Who do men say that I am?" and "Who say ye that I am?" indicate emphatically, that, in his view, it is an important duty, incumbent on all, religiously to improve their means of knowledge, and to have their minds settled in right conceptions of him, his person, his character,

and his work. Not small or light, therefore, is the guilt of those, who, through negligence or inattention, remain ignorant of him ; or entertain only vague or incorrect opinions respecting him. It is a declaration from his own lips. "If ye believe not, that I am he, ye shall die in your sins."

2. Not only does it behove all to have a true knowledge of Christ ; it is also important, on all proper occasions to make a distinct and open confession of him. This the disciples were required to do, previously to their receiving the keys of the kingdom of heaven : this the Ethiopian eunuch was required to do previously to his receiving the seal of baptism : and this, unquestionably ought to be considered as required of all, who are admitted to the church, and especially to the ministry.

How forcibly does this plain truth rebuke the practice, at the present day but too common, of admitting to the church, and even to the ministry, without any explicit confession of faith. How decisively does it condemn the pretence, at present but too prevalent, that it is unreasonable to require of any a declaration of their sentiments respecting the great question of the Savior's divinity. Did Jesus require of his disciples an explicit declaration of what they thought of him, before he would commit to them the keys of his kingdom? Did he pronounce the great truth, contained in a just confession of him, *in his official and divine character*, to be the foundation of his church? And is no such confession to be now required, or even allowed?

Shall men, without this, or any explicit confession of their faith respecting Christ, be admitted as his ministers, and have the keys of his kingdom entrusted to them? And shall churches be built up, without this foundation?—How can this be? How is it possible, that such a flagrant departure from the declared will of Christ should have any countenance in the christian world?—And further; how is it possible that men should professedly preach the gospel for years, and yet their hearers never know, what they think of Christ; who they say that he is; or whether they hold him to be a mere creature or a being clothed with all the attributes of Godhead? Is this indeed, possible? Alas! the deplorable absurdities of depraved human nature!

3. How certain is the downfall of the papal church. Resting professedly on Peter, but really on an error, its foundation is no better than the sand. Under the tremendous shock, therefore of “the rains and floods,” the whole unwieldy fabric is destined inevitably to fall, “and great, indeed, will be the fall of it.” Nor less certain is the eventual fall of every church, not built on the true foundation of the apostles and prophets, having Jesus Christ himself for the chief corner stone.

4. How secure is the true church of God, with all its vast interests and hopes. Its foundation is a Rock; a Rock, which has stood unmoved the heaviest shocks of time, and the fiercest assaults of the foe. This foundation, not only of the apostles, but also of the prophets, is that on which the church has rested, under every dispensation since

the fall in Paradise; and on which it will rest for ever. Yes; upon the foundation of the New Jerusalem, in its completed state, will be seen the names of the twelve apostles, to shew it to be the same with that, on which Jesus declared to them, he would build his church. “Why then do the heathen rage, and the people imagine a vain thing?” The kingdoms of this world shall be dashed in pieces; the counsels of the “wise” shall be carried headlong; the earth shall be convulsed to its centre and shall be “clean dissolved;” but Zion shall remain unshaken upon her foundation; and even the gates of hell shall assault her in vain!

5. How important it is for every church to look well to its foundation. If any particular church be built on the true Rock, and hold fast, and be faithful; it shall be as mount Zion itself, which cannot be moved. Christ will be its support, and will surely verify his promise, “Whatsoever ye bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.” But no sooner does a church remove from this foundation, than all is gone. Christ is no longer its support; and whatever it may bind or loose on earth, can have no ratification or sanction of his.

FINALLY. This subject speaks to individuals as well as to churches. The true Rock of the church, is the only sure foundation for an individual. He, who is really on this Rock, is “blessed;” is safe and happy for eternity; but he who is not, has his feet on slippery places, and must slide in due time. Of the most solemn

import, therefore, to every one, is the memorable warning of the Savior: "Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like. He is like a man, who built an house, and digged deep, *and laid the foundation on a rock*; and when the flood arose, the stream beat vehemently upon that house, and could not shake it; *for it was founded upon a rock*. But he that heareth and doeth not, is like a man that, *without a foundation*, built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." SILVANUS.

DEATH OF THOMAS PAINE.

AN argument of great weight in favor of christianity, is derived from the consolations, which it imparts at the hour of death. Let all the other strong and invincible proofs of the truth of Scripture be considered as incompetent to establish the point, for which they are adduced; still this argument will not fail to carry conviction to every sober and reflecting mind. If there is a state of existence, which succeeds the present life; if there are rewards and punishments to be adjudged in the future world according to the characters formed in this; and if the interests of eternity are infinitely greater than those of time; then it is very evident, that a religion, or a system of faith, which at the close of life brings the most solid support, and administers the most cheering hopes, must have the

strongest claims to respect. It is not meant, that an ecstasy of joy, experienced at the moment of dissolution, furnishes incontrovertible evidence of the truth and value of those sentiments, which have produced it; for the visions of imagination in a sick man's brain may be gay and bright, while his reason is shaken from its throne, and his stupified conscience has upon it many a sin unrepented of and unforsaken. What is contended for is this, that when an intelligent and thinking man, who has been accustomed to look into himself and to observe his own imperfections and sins, and whose thoughts have expatiated on eternity, can view the approach of death not only without terror or any misgivings of mind, but with tranquil resignation and cheering and triumphant hope; when he can depart from this life with the full assurance of living again and of living in a better world; his composure and joy under these circumstances, with a correct view of his own character, and with a full belief of the retributions of eternity, brings the highest honor to the religious system, upon which they are founded.

In the controversy between the friends and the enemies of the gospel, the former can point to many expiring mortals, and with unanswerable argument can say, "See how a Christian can die!" But where are the models of composure and triumph among those, who were not Christians? What are the names of the unbelievers, who at the hour of death have exhibited any enviable elevation of soul? In the faded eye of what dying infidel has the

light of eternity kindled a splendor, which has brightened and brightened till the curtain of death has been spread over it?

Thomas Paine, the author of the "Age of Reason," died at New York, June 8, 1809, at the age of seventy two years; and as his name has acquired some distinction by the virulence, with which he has attacked the christian religion, it may not be unprofitable to survey his conduct in the last moments of his life. From a man of the most abject meanness of spirit, whose penuriousness in the midst of comparative wealth made him dishonest and unjust, no one will expect any elevation of mind. Nor will it be thought, that a man, who daily reduced himself by his habits of intemperance to a condition inferior to that of the brutes, would exhibit much of his boasted attribute of "reason." All that could be expected from such a man, if he was true to his principles, is the sullen quietness of presumption and fearlessness, or the dead calm of stupidity.

What then was the conduct of Mr. Paine, as the king of terrors approached? Was he fearless and undisturbed, or insensible? An account of his life, written by Mr. Cheetham of New York, has lately been published, and in that work the undisputed testimony of the physician and of the nurse, who attended him in his last sickness, is brought forward. It appears that Mr. Paine, like Mr. Gibbon, was unwilling to be left alone, as he drew near to the confines of another world. Although in conversation he professed to be perfectly willing to

die; yet if his curtains were at any time closed, he would literally scream till they were opened, and till he could perceive that some fellow-man was nigh him. Was this courageous in a dying man? Did it appal a bold infidel to have living beings withdrawn for a moment from his eye, and to be, as it were, in the sole presence of God? Did a sense of desertion come over him, when his earthly friends were not by his side? Was he unable to repose himself upon the great Creator, in whom he professed to believe? Did this firm Unitarian, who boasted that he "believed in God and God alone," and who had no faith in the atonement of the Son, and no regard to the proffered grace of the Holy Spirit, find himself the victim of terrific fears, when he no longer heard the sound of human footsteps, and when the thought of appearing before God was forced upon him?

Two of the ministers of New York called upon Mr. Paine with the benevolent desire of imparting to him some religious instruction. One of them repeated the words "he that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life; but the wrath of God abideth on him." Mr. P. immediately pronounced such representations to be "Popish stuff;" and directed the ministers to leave the room. He afterwards gave orders not to have them again admitted, as their discourse disturbed him. Would the truths of scripture have interrupted his peace, if, in his conscience and from the bottom of his heart, he disbelieved them?

Mr. P. was frequently visited in his sickness by his brethren in infidelity, who were actuated by very different motives from those, which governed the ministers of God? They came to strengthen him in his rejection of the truth; to encourage him manfully to condemn the glad tidings of salvation; to warn him of the disgrace of betraying the least symptom of compunction; and to fortify the dying man in his cheerless faith, if faith it can be called, by appealing to his egregious vanity and to his swollen pride. Was not this an office worthy of demons in human shape? From a man thus situated ought we to expect any intimation of his belief in Jesus Christ? Should we not suppose, that, for the honor of the craft, his lips would be sealed in stubborn silence, whatever sensations there might be in his heart? Yet it is an unquestioned truth, and a truth which ought to be carried to the ears of every man, who has been corrupted by the "Age of Reason," that Mr. Paine in his paroxysms of distress repeatedly and constantly cried out, "O, Lord, help me! God, help me! Jesus Christ, help me!"

Is this the daring infidel, who blasphemed the Savior of the world? Does he in the extremity of his suffering call upon him for aid, and is the secret conviction of his existence and universal agency thus extorted from the expiring unbeliever? It is a poor triumph to boast over this wretched man for his reluctant, or rather involuntary, testimony to a truth, which in the days of his health he had ridiculed; for though he had

never uttered the above exclamation, yet the time is coming when both he and every created and intelligent being will "bow the knee at the name of Jesus, and confess Jesus to be the Lord." When the Son of God shall descend from heaven with a shout, and with the voice of the archangel, and when his countenance shall be seen like the sun shining in his strength, it will no longer be a question whether he is a prince and a Savior, or whether he is to be worshipped.

It would afford some relief to the benevolent mind, if Mr. P. had left unextinguished the faint glimmerings of contrition, or of regard to long rejected truth, which the exclamation above recited indicates. But the Christian is compelled to withhold the charitable hope, that the scorner became at length truly penitent. Dr. Manley, the physician of Mr. P. very solemnly asked him, a day or two before his death, whether, from his calling upon the Savior, it would be just to conclude that he was at length convinced of his divinity; and whether he had renounced his former sentiments, and at length assented to the truth of the gospel? To these or similar questions, when first proposed, Mr. P. made no reply. When they were repeated, and he was again asked, whether he believed that Jesus Christ was the Son of God; he answered, "I have no wish to believe upon that subject."

These it is thought, were the last words relating to his religious views, that he uttered, and thus did he persevere in his rejection of the gospel. His conduct seems to justify the assertion, that it was owing to his

pride, that he did not, when thus called upon, explicitly make the acknowledgment, which was extorted from him by suffering. From his address to Jesus Christ, and from the circumstance, that his pious nurse read the Bible to him for hours, without seeing in him any symptoms of displeasure, it is confidently believed, that he at times felt some degree of compunction; but his compunction being generally less powerful than his pride, it was repressed and concealed; except when his extreme pains extinguished within him the thought of his reputation and character. At those moments his lips could not refuse to say, "Lord Jesus, help me!"

Who is there, that possesses a particle of reason, that would for hundreds of worlds die the death of Thomas Paine? Yet it is not necessary to reject the Scriptures and to become a deist, in order to die as hopelessly as he. Let a man contend earnestly for the christian religion, and yet pay no regard to its laws and take no interest in its truths; let him be perfectly moral in his conduct, while yet the spirit of piety has never visited his heart; let him enrol himself among the followers of Christ, while yet he is destitute of the temper of their Master, and his life is but a scene of gay amusement and busy worldliness; let him be serious and contemplative, and think much and habitually upon religion and eternity, while yet he has never been humbled into penitence, and has not renounced his own righteousness and attributed his hopes to the free grace of God through Jesus Christ; let him be correct in his

religious views and zealous for the orthodox faith, while yet his character is not moulded into the christian form; let him anticipate with confidence the felicity of heaven, while yet the love of God does not reign supreme in his breast; notwithstanding all this superiority to the wretched infidel, whose dying conduct has been surveyed, he may be plunged at last into the same abyss of ruin. A.

For the Panoplist.

COMMUNICATED IN A LETTER TO
ONE OF THE EDITORS.

Newark, 25th Jan. 1810.

REV. AND DEAR SIR,

The following is taken, by permission of the worthy author, from a very handsome, appropriate, and consoling discourse, delivered by Rev. James Richards, on the 14th of the present month, and occasioned by the much lamented death of that pious and hopeful student in divinity, Mr. Lewis L. Congar. It has been solicited, for a place in the *Panoplist*, because it is respectful to the memory of one, who was an ornament to the celebrated Seminary, of which he was an alumnus; because it will enrich the pages of that useful publication; and because it will gratify the numerous relatives and friends of the deceased. Yours, etc.

BEN O*****.

FROM the text, *BE STILL AND KNOW THAT I AM GOD*, the preacher was led to discourse on the *nature of resignation*, and to offer *various considerations*, by which this christian virtue is recommended. He then closed his address in this manner:

"But what if the Lord has given us comfortable hopes, that our departed friends have exchanged the sins and sorrows of this miserable world for an eter-

nal rest in heaven? Is there nothing here to reconcile us to their death? Embarked with us on a stormy and perilous sea, they have reached their destined port before us. And shall we mourn on this account? Could we wish to see them driven back in their course, and made to conflict with the rough winds and merciless waves again? Has the gracious Redeemer heard their prayers, and given them to overcome and to sit down with him upon his throne, even as he has overcome and is set down with his Father upon his throne; and can we desire to see them again subjected to the weakness, to the temptations, to the sins and sorrows of the present life? What are all our hopes and expectations at last, but to finish our wearisome pilgrimage and enter ourselves into the mansions of eternal rest and glory? But, alas! we are afraid of being left alone by the way! Like the disciples, who were afflicted at the thought of being separated from their Master, though he was going to heaven to prepare a place for them, we are often troubled, when our beloved relatives advance a few steps before us and seize the crown of life sooner than we expected.

“But let us comfort ourselves with the recollection, that they are gone before us only to make our way to heaven the more easy, our progress towards it the more rapid, and our entrance into it the more joyful. It is but a little while, and we shall follow them. Our dust will soon mingle with their dust, and our spirits join with their spirits. We shall meet them on a deathless shore—meet them, refined from the dross

of this world; and, O, enrapturing thought, we shall tread the fields of light and glory together! We shall stand with them on Zion’s everlasting hills, to look back on the course we have held across this wilderness; to converse of all the events, which have befallen us in our pilgrimage state; and to shout together, in one eternal song, the praises of him, that loved us, and washed us in his own blood. Whose heart does not burn within him at the prospect? Who, that has a particle of faith in another world, but must look forward with joy to the moment, when he shall meet the departed souls of his pious friends, with all the spirits of just men made perfect?

“But what shall be said, my dear brethren, of the distressing event, which has led us to these reflections? Shall we say, it hath fallen out according to the purpose and will of heaven? Shall we say that an infinitely wise God hath, in this case, acted wisely; and an infinitely kind and gracious God fulfilled the purposes of his love and mercy? What else can we say? God indeed does not reveal to us the particular reasons of this dispensation; but our duty is not the less plain. It becomes us to bow with holy resignation to his will, and to say, *The Lord gave and the Lord hath taken away, blessed be the name of the Lord.*

“To us, the life of our dear young friend appeared exceedingly important. Not to say what a treasure he was to his parents and sisters, to whom he was endeared by every circumstance, which could make him lovely in this relation, he was an

object of great hope to the church of God. Few young men of higher promise have appeared in these days.

“To a sound and vigorous understanding, to a soft and obliging temper, he added, as far as human eyes can discover, all the reality and all the lustre of the christian virtues. His attainments in science, and, especially, in that best of all sciences, religion, were remarkable for his years. He bid fair to be a distinguished luminary in the church of Christ, to whose service he had publicly and solemnly devoted himself. We had flattered ourselves that this rising star would long continue to gladden us with its beams. But, ah, how suddenly has it disappeared!—disappeared to us only. It is gone to shine in other systems and to burn in brighter worlds.

“God has affectingly taught us, in this instance, that his ways are not as our ways, nor his thoughts as our thoughts. He has called this amiable youth away, in the morning of his days, and just at the very moment, when the highest expectations were entertained of his immediate and extensive usefulness. He was licensed to preach the gospel, a few days before the commencement of that illness, which terminated his life.

“But the Lord’s will is done, and why should we mourn? He did not mourn for himself. He was willing to depart and to be with Christ, which is far better. To one of his friends, who watched his dying pillow, he said, “What a mercy will it be if the Lord thus early shall call me home to himself.” Not that

he was impatient, or wished to dictate concerning his own fate. He chose, that the will of the Lord should be done.

“What greater consolation can we have in his death? Fallen asleep in it, his spirit, as we have every reason to believe, has already joined the general assembly of the church of the first born in heaven. And can his dearest friends on earth wish him back again? No, I hear them say, *stay there happy spirit. The Lord hath called thee, and the Lord hath need of thee.* Who knows but he may be employed as a ministering spirit, or a guardian angel to those, whom he loved? Who can tell but he may be present in this assembly, or be looking from the battlements above, to witness the manner in which his departure affects the church and congregation, once so dear to him? Could he speak to us, what would be his language? What would he say to these bereaved relatives? Would it not be, “Dry up your tears. For me to live was Christ, but to die is gain. I am safely landed on the immortal shores, have reached the bosom of Abraham and the Paradise of God. Now I see, as I am seen; now I know, as I am known. I have exchanged the *earthly* for the *heavenly* sanctuary; the songs of my fellow saints on earth for the songs of the redeemed in heaven. Sin is gone, temptation is gone, fear is gone, sorrow is gone, and all the former things are passed away. Why mourn ye, that my warfare is accomplished, my toils and dangers at an end? Why these tears that I have reached that better world, where all tears are for

ever wiped away !”—But, this is not his voice. His lips are sealed up in the silent grave. You will hear him no more. You will see him no more, till you have passed these borders of mortality, and are yourselves ushered into the invisible and eternal world.

“Call to mind, my dear brethren, what you can recollect of his virtues. Imitate the meekness and the gentleness of his spirit ; and, especially, the simplicity and the fervor of his prayers. God speaks loudly to us all in this providence, and bids us hasten in our preparation for death and eternity ; seeing no degree of worth can save us, when once the voice of the eternal Judge shall call.

“But to you, my dear young friends, this is an unusually

solemn, speaking, providence ; and to you, above all others, who have recently made profession of religion. One of the most precious and distinguished of your number is gone, gone to that world from whose sad bourne no traveller returns. His dust lies mouldering in a land of strangers. His spirit is returned to the God, who gave it. Are you prepared to follow him ? Shall you meet him on the heavenly plains, when your spirits, like his, shall be unclothed of their earthly tabernacles ? He often wished it. He often prayed for it. May God of his infinite mercy hear his prayers and prepare your souls to meet him, and to rejoice with him in the regions of eternal bliss and glory. Amen.”

SELECTIONS.

DEAF AND DUMB, CAPABLE OF INSTRUCTION.

THAT the deaf and dumb are capable of being taught, will appear from the following interesting account of the success which attended the teaching of a young lady by the Rev. Mr. Dutens, which I send you in his own words, if you think it deserving a place in your very valuable work.

“Having never received any instruction, her opinions were not affected by the customs and prejudices of the times ; she judged of every thing by her reason only : she was therefore astonished at all she saw, and was utterly unable to comprehend the conduct of most of the

persons about her. She had hardly been four months in the house, when I understood her signs so well, that I could carry on a conversation with her more intelligibly, and with greater facility, than I could in any other language but my own in the same time ; and having made this progress, I took singular pleasure in conversing with her. To me it was a sort of a study of the book of nature ; and she, who had never before met with any one possessed of sufficient patience and complaisance to converse with her, evinced inexpressible satisfaction. She had many inquiries to make ; and

her questions were so pertinent that they opened my eyes to a thousand things to which I had never attended, and which then, for the first time, appeared to me to be absurdities. I endeavored, as well as I could, to solve the difficulties which she on all occasions suggested; but that was not always in my power: and those which were founded upon her ignorance of our principles, gave me greater embarrassment than such as arose from her own reason. One day, for instance, we were reasoning upon the subordination necessary to good order; and from one thing to another, she led me, in spite of myself, to the Supreme Being, who governs all. I tried to avoid this subject, as too sublime for her capacity; but she possessed a natural logic, which never suffered her to abandon a question that she had not almost solved. She therefore gave me no rest, till I had explained to her the nature of the Supreme Being. I told her, that He is the author of all that exists: that it is He who governs the universe, regulates the course of the stars, and is the first cause of all that happens; who created man, sustains his existence, judges his actions, and rewards or punishes him. All this was communicated to her by signs, corresponding in her mind to these expressions; and she understood tolerably well every thing that I had said. She asked me, whether this Being was good? for that was the character which she valued most. I answered, "Yes." "Ah! why then," replied she with quickness, "has he caused me to be born deaf and dumb; me, who

never offended him? He has sent me into the world imperfect! He has never loved me from my birth; and I cannot understand why." It was impossible for me to lay before her all the reasons which might have satisfied her objection; but she acquiesced in what I said, and replied that since it was so, she was content, as all had their lots assigned to them. At another time, when the night was uncommonly fine, she came running to me, took me by the arm, led me to a window, and making a sign for me to look up to the sky, joined her hands, and entreated me to do the same, and adore the moon and stars. I was greatly surprised at this idea, and begged her to explain herself. She gave me to understand, that when her mother took her to church, they bid her join her hands, look up, and pray; and that seeing nothing above her but the sun, moon, and stars, she had imagined that the prayers were addressed to them, and in consequence of that had always addressed hers accordingly. I assured her it was to that Supreme Being who made and who governs all things, that men offered up their vows; and that those objects which she worshipped, were the work of his hand. She asked, why he did not allow himself to be seen: I replied, that I would explain that hereafter, but that I first wished to enable her to understand me better; and I began to consider what means I could adopt to facilitate still further the interchange of our ideas. I applied to a professional man, named Baker, who by a method of his own had taught lady Inchiquin and her sister, and some

other pupils. I saw some of his scholars ; and was astonished at the facility with which they understood what I said, by observing the motion of my lips. They also answered me. Though not perfectly satisfied with my progress, I was not discouraged ; and resolved to begin by communicating ideas to Miss Wyche. She was not long in learning to write ; to her, it was, at first, nothing but drawing. I afterwards made her understand the meaning of words, by placing objects before her, and writing their names at the same time, shewing her that one was the sign of the other. She wrote *fan*, and a fan was brought ; *watch*, and I drew out mine ; *feather*, *hat*, &c. In short, every thing which strikes the senses was easily learnt. Such verbs as *to walk*, *to run*, *to jump*, *to touch* ; and such adjectives as *long*, *short*, *straight*, &c : all these required only the trouble of representing each of those actions or qualities, and writing its name at the same time. But when my object was to make her comprehend general and complex terms, I felt myself greatly at a loss. *Duty*, *obligation* or *faith* could not be expressed by signs ; and I was obliged to find occasion for the use of them, in order to make her understand the words. I borrowed money of her, to give her ideas of *loan*, *debt*, and *payment*. I affected not to put faith in what she had told me, to explain the word *believe* ; and by small degrees I increased her dictionary so much that in six months she was able to make herself understood, by writing, to those who were not familiar with her signs.

“ My young pupil evinced the strongest desire for instruction. She felt that, by adding to her ideas, she enlarged the sphere of her existence. It was no easy task for me to solve all her doubts, and to explain difficulties which had occurred to her before she knew me. She frequently recurred to our former conversations concerning God. She always testified the most profound respect in naming him, but as constantly wished to know why he would not allow himself to be seen. I told her, that he is present every where, though invisible to us. This astonished her much : she considered a long time ; and concluded by thinking the thing impossible. She informed me of her doubts ; and I endeavored to direct her attention to the mental part of herself ; but she could not understand me. I placed myself in the attitude of a man when he is thinking, and made a sign to her to do so : then touching her forehead, I asked her if she did not find that something was passing in her different from bodily action ; if she did not perceive in her head feelings quite different from any thing she ever felt in her hands and feet. She understood, however, nothing of what I said : and fearing that it was her own fault, she became extremely uneasy ; she entreated me, with clasped hands, not to be discouraged ; and putting herself into the same attitude as before, with her head leaning on her hand, and her looks fixed in the air, she begged me to proceed. Still that day we made no progress. She wept much at what she imagined was her fault and went to bed in the utmost

affliction. The next day, after breakfast, she told me that she had dreamed all night that we were walking together in Kensington gardens. I instantly seized that opportunity of continuing my lesson of the evening before. I made her understand that there was no reality in that idea, as we had been separate all night. She was convinced of this. I then wrote down the name of *imagination*, or *dream*, for what had passed in her mind during the night: she understood this perfectly, and immediately related to me all the extraordinary dreams she had had for ten years past. I listened to her with patience, delighted with having found the thread which was to lead me from the labyrinth in which I was involved; and when she was completely familiarised with the idea of *dream* and *dreaming*, *imagination* and *imagining*, I told her, that to *dream* was to imagine when asleep, and to *think* was to imagine when awake. She had scarcely seized this distinction, when something extraordinary appeared to be passing in her mind. She became absorbed in thought; but by her countenance, which was very expressive, I easily perceived what was the cause. I never saw any thing more interesting and more animated than her face at that moment. The ecstasy, the rapture that she felt, as she was suddenly struck with this ray of light, which illuminated her mind, can neither be painted nor described. She gave way to expressions of joy amounting almost to transport. At length, fixing her attention upon me, she told me, with an incredible

volubility of signs, that she perfectly understood me, and immediately gave me fifty unequivocal proofs. She recollected all that I had said and done the preceding evening, and applied it most ingeniously to her present situation. When I perceived that she understood the matter clearly, I substituted the words *to think*, instead of *to imagine when awake*, which I told her had the same signification; and added the word *mind*, as equivalent to *thought*. She was not long in accustoming herself to these ideas: she shewed unwearied attention to all the operations of her mind. I afterwards made her remark the prodigious quickness with which her thinking faculty, or mind, could fly from one place to another, &c. She admired all this, and was greatly surprised that she had never before reflected upon it. She then understood how great a difference there was between the operations of the body and those of the mind; and she was sensible that there must be also a difference in their natures. These principles being thus thoroughly established, we returned to the consideration of the nature of the Supreme Being. I told her, that God is a mind, or spirit, but one of infinite perfection; that there are no limits to his power, &c. She approved what I said; and seemed deeply affected with love and respect, for a Being all powerful, and no less good than mighty. It will be easily perceived, that this conversation did not pass without difficulties: and that, on a subject so abstruse, it was necessary to employ all imaginable means to make myself understood. My

pupil lost no opportunity of convincing me that she comprehended me ; and I found myself amply recompensed for the zeal which I had shewn for her instruction, by the progress she made, as well as by the pleasure I received in tracing her ideas on all subjects. She possessed a natural good sense, which guided her admirably well in all points of reason and justice ; but she had so little idea of the laws of civil society and morality, that it was not easy to make her comprehend the impropriety of any thing that was in opposition to her inclination."

Ch. Obs.

ON MAN'S SITUATION AS A SINNER.

THE inevitable certainty of death, the uncertainty of the time and manner in which each person shall die ; with the manifold troubles and sorrows of life, the turbulency of the passions, the remorse, and terrors, and anguish of the closing scene of wicked men, bear no faint resemblance to the confinement, chains, and tortures of a condemned criminal, terminating only in his execution. The miseries, which they occasion to each other, aptly represent those scenes, that meet the observation of such persons as are conversant with prisons ; in which wretched men have little relief from the anguish of their own minds, except in reproaching and plaguing their companions in guilt ; while the dissipated, sensual, and noisy pleasure, by which at times they stun reflection, and excite transient, turbulent joy, resembles

the drunken carousals of the criminals singing and dancing in their chains, and the infatuated levity of some of them even to the very moment of execution. But the believer has another prospect opened to his view ; he is indeed a criminal, but he is pardoned and reconciled to his prince ; a few days he must abide in his prison, previously to his regular discharge ; but when the other criminals shall be led to execution, he will not only be set at liberty, but admitted to the presence and full favor of his gracious Benefactor, ennobled with the greatest dignities, and enriched beyond expression. In the mean time, the hopes and earnestness of such felicity support and solace his mind, and he knows amidst his pains and sorrows, that "blessed is he whose iniquities are forgiven, and whose sins are covered."

The uncertain continuance of this vain life is the space allotted to us, by the long-sufferings of our offended God, to seek the reversal of that sentence which relates to our final condemnation. To direct our course in this important pursuit, "unto us are committed the oracles of God ;" "which are able to make us wise unto salvation by faith in Jesus Christ." Information, counsels, invitations, warnings, and promises, suited to our case, are there given us ; means of grace are appointed, in which we may apply for every needful blessing ; and especially the Holy Spirit is promised to all, who humbly depend on his gracious teaching, sanctifying, and comforting influences, and seek these blessings by earnest prayer ; so that no man, (whatever his sins may be,)

can come short of this salvation; provided he apply for it in the appointed way, and with a diligence suited to its inestimable value. This is the situation of every man, so long as life continues; for that *judicial* blindness and obduracy, to which many are given up, consists in a total and final neglect, contempt, or abuse of this salvation. But when death removes, a man out of this world; his opportunity is passed, and his state fixed to all eternity.

We are then criminals, reprieved for a short and uncertain time by the mercy of our Prince; that we may have an opportunity of casting ourselves on his clemency, and seeking forgiveness in a way, which for his own glory, he hath prescribed. If we avail ourselves of this advantage; the more terrible part of our punishment will be remitted, and the remainder counterbalanced by most animating hopes and consolations, sanctified to our greatest good, and soon terminating in everlasting felicity; but if we neglect so great salvation, our vain and vexatious worldly pursuits and pleasures will soon issue in final and eternal misery.

Our first great business and interest therefore, during our present uncertain state, must be, to prepare for death and judgment by seeking "eternal life, as the gift of God through Jesus Christ our Lord;" for if we succeed in this grand concern, all inferior disappointments or losses will shortly be most amply made up to us; but if we fail in this respect, our present successes will only serve to aggravate our future anguish. Every pursuit, which is incompatible with this

primary interest, must be madness and ruin; however fashionable, reputable, lucrative, or agreeable it may otherwise be. Not only inferior elegancies, distinctions, and honors; but even crowns and sceptres, the splendor of courts, the councils of statesmen and senators, the grand concerns of empires, yea "all the kingdoms of the world, and all the glory of them," dwindle into utter insignificance, and fade as a withering flower, when compared with eternal happiness or misery; "for what is a man profited, if he gain the whole world and lose his own soul?" The soul of man, bearing the natural image of God, in its noble powers and faculties; capable of being renewed to his moral image, "righteousness and true holiness;" endued with the capacity of most exquisite pleasure, or most inconceivable anguish; and formed to subsist in happiness or misery, through the countless ages of eternity, is lost when the favor and image of God are finally forfeited; and when it is condemned to endure his tremendous wrath, and to be given up to the unrestrained fury of all vile affections in the company of fallen spirits forevermore. This loss is incurred by sin; but the forfeiture is ratified by the sinner's persevering impenitence, unbelief, and disobedience. The pleasure, profit, honor, power, or ease, which men seek by continuing in sin, is the price of their souls: they are so infatuated, as thus to sell them for the most worthless trifles; because, (like our first parents,) they credit satan's lies more than the truth of God, through desire of the forbidden

fruit; or because they put off the grand concerns to a future season, and quiet their consciences, (as debtors do their importunate creditors,) by fixing on some future time of intended amendment; or because they think their state good, when God's word declares the contrary. Thus their opportunity elapses, and too late they understand the energy of the question, "what shall a man give in exchange for his soul?"

This shews us the importance of our Lord's exhortation, "seek *first* the kingdom of God, and his righteousness." Admission into that kingdom, which God hath set up among men by the gospel of his Son, the privileges of which consist in "righteousness, peace, and joy in the Holy Ghost;" the holiness and blessings of that kingdom for ourselves, and the peace, prosperity, and enlargement of it in the world, should be sought by diligence in all appointed means, as our grand objects, with the first and best of our time and affections, in preference to all other things, and with a willingness to venture, or part with, whatever comes in competition with them; even if that should be our estates, liberty, friends, or life itself. We are not allowed "to fear even them who can only kill the body, and after that have no more that they can do," when this would lead us to incur the displeasure of Almighty God, "who is able to destroy both body and soul in hell." A proper attention to our worldly business and interests is a part of our duty to the Lord, to his church, to the community, and to our families; every thing law-

ful and expedient may thus be rendered subservient to our grand object; and all things needful will be added to us. But men are ruined by reversing God's order, and seeking first the world, and the things that are in the world, even "the lust of the flesh, the lust of the eye, and the pride of life."

Even where gross vices and open ungodliness are avoided, how greatly are persons of all ranks, endowments, and professions, "careful and troubled about many things;" instead of attending simply and diligently to the one thing needful, and decidedly "choosing that good part, which could never be taken from them." Men's thoughts, contrivances, hopes, fears, joys, sorrows, maxims, wisdom, assiduity, and conversation, are almost wholly engrossed by the perishing, vexatious trifles of time. Every vague, strange, and uninteresting report is more attended to, than "the glad tidings of salvation;" every science deemed better worth cultivating than the knowledge of God; every question is thought to be sufficiently important to set the ingenuity of men at work to give it a satisfactory answer, except it be inquired "what we must do to be saved;" and such topics only excite astonishment, disgust, a short silence, and the starting of some more congenial subject! If a man pretend to teach others the way to health, to riches, to the enjoyment of life, or how to appear to advantage among their companions; assiduous attention and liberal compensation will not be withheld; but they, who would teach men the way of eternal

life, must not expect much regard, even when they desire no other recompense.

But time and room would fail, should we attempt to enumerate the proofs of man's folly and madness in this respect. Even the very messages of God, respecting judgment, eternity, and his great salvation (instead of meeting with a serious regard,) are often set to music, and profanely employed to vary the species of pleasurable dissipation! Nay, they are often preached out of ostentation, avarice, envy, or strife; heard as a matter of curiosity or amusement; or contended for in pride, virulence, and furious anger! The grand business of most men seems to be, to avoid the burden of reflection, to cause time to glide away as imperceptibly, as possible, and so *apparently* to shorten the span allotted them to prepare for eternity! Well might the psalm-

ist then say, "rivers of water run down mine eyes, because men keep not thy law." But O, ye giddy sons and daughters of Adam, what will ye think of your present pursuits, when death shall summon you to God's tribunal? What will then your riches, pleasures, decorations, elegancies, honors, or dignities avail you? What comfort will the knowledge of all languages and sciences then afford? What will you think of your present anxious cares, covetings, envyings, repinings, and disputes; when "the night cometh in which no man can work?" "Seek," then, "the Lord while he may be found, call upon him while he is near; let the wicked forsake his way and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him! and to our God, for he will abundantly pardon." *Scott's Essays.*

REVIEW.

A Sermon preached Jan. 10, 1810, at the Dedication of the Church in Park Street, Boston. By Edward D. Griffin, D.D. stated Preacher in said Church, and Bartlet Professor of Pulpit Eloquence in the Divinity College at Andover. Boston: Printed and published by Lincoln & Edmands, No. 53, Cornhill. pp. 34.

WE have always considered the dedication of a church to the service of God as a solemn and most interesting occasion. When the mind contemplates the pe-

culiar, though incomprehensible, presence of Jehovah, in a place devoted to his worship, it is affected with the most profound awe and the deepest humility. When it dwells upon the kindness and condescension of the infinite Creator, in encouraging and requiring his creatures, guilty and dependent as men are, to erect temples for the purpose of regular and public prayer, praise, and religious instruction, with mingled emotions of self-abasement and aspiring gratitude, it prompts us to exclaim, *What is man that thou art mindful of*

him ; and who are the children of men that thou regardest them? When we consider the glorious blessings of the christian dispensation, and reflect that immortality is to be gained or lost during our short existence here on earth; when experience and observation, as well as the word of truth, induce us to believe, that the amazing concerns between God and the soul of the sinner, are usually settled in the sanctuary, our minds are filled with associations the most august and overwhelming. On entering a newly erected house of worship, we can hardly refrain from saying, From this place the prayers of the faithful will ascend, as clouds of incense, and be rendered acceptable through the intercession of the Almighty Advocate. Here, it is to be hoped, the preaching of the word will be used by the Holy Ghost *to convince of sin, of righteousness, and of judgment.* Here awakened sinners, in all the agony produced by a sense of conscious guilt, fear of the wrath to come, and an anxious wish that some way of deliverance may be found, will appropriate to themselves the earnest inquiry, *What must we do to be saved?* Here a new song will be begun, a song of perpetual transport, a song in which all the redeemed will unite, ages after this world, and all that it contains, shall have been dissolved. Nor can the well informed mind avoid the reflection, awful as it is, that, in this place, to some the declaration of the truth will prove, through their disobedience and unwillingness to receive it, *a savor of death unto death*, the means of more aggravated condemnation and more intol-

erable punishment; while to others it shall be applied as the means of everlasting emancipation from guilt and pain, and of an introduction to regions of endless holiness and joy.

With these reflections we sat down to the perusal of the sermon before us, and are happy to find many passages in accordance with our feelings, and some unusually solemn and impressive. The text is, 2 Chron. vi. 18. *But will God in very deed dwell with men on the earth? Behold, heaven, and the heaven of heavens, cannot contain thee ; how much less this house which I have built!* After a brief introduction, the body of the sermon is divided in the following manner :

I. Does He whom the heaven of heavens cannot contain, dwell in any place?

II. Will God in very deed dwell with men on the earth?

III. Can we presume to hope that He will dwell in the house which we have built?

Under the *first* head of the discourse, the object of the preacher is to show, that, though God is essentially everywhere present, he has for the more perfect manifestation of himself to his creatures, consecrated certain places with special marks of his presence ; and that, in the person of Christ, the omnipresent God will be for ever exhibited to the view of his creatures. Under the *second*, he takes notice of the prominent facts, which prove that God has condescended to dwell with sinful men on the earth. Under the *third*, he takes encouragement, from the presence of God in the ancient tabernacle, and from the joy experienced by good men, in every age of the

church, in frequenting the sanctuary of the Most High.

The appropriate business of the day is then introduced with the following account of the reasons why this house has been built.

"The history of this undertaking is short. A few individuals, finding another house for divine worship to be necessary, united to erect this. On the 27th day of Feb. last, a part of their number, by the aid of an ecclesiastical council, were formed into a christian church. On the first day of May, was laid, with an appropriate inscription,* the corner stone of this edifice, which is now opened for public use.

"That the proprietors were correct in supposing another house to be necessary, will appear from the following statement. For a hundred and twenty years after the first christian assembly was gathered in this town, a new congregational or presbyterian church was established, upon an average, once in twelve years. But since that period, that is, for near seventy years, none has been added to the number, notwithstanding the increasing ratio of the progress of population: but, on the contrary, two which existed at the commencement of the American revolution, have disappeared. In 1775, and for thirty years preceding, there were, in the town, eleven houses for public worship, owned by the congregational and presbyterian churches; in 1808, there were but nine. It was, therefore, necessary, unless people were to be excluded from the public worship of God, that another house should be provided for their accommodation."

The author then goes on to make a frank disclosure of the views which governed those who built this church. The two following paragraphs breathe an excellent and truly catholic spirit.

"The worship of God, as conducted in this house will not, I hope, wear the appearance of controversy; much less, of bitterness against others; but of meekness, rather, and gentleness, as the spirit of the gospel dictates. This pulpit was not erected to hurl anathemas against men who to their own master must stand or fall. But here, with an eye uplifted to heaven, and filled with tears, we are to make supplication for ourselves, our

families, our brethren, and for a world lying in wickedness. Here, I hope, the truths of the gospel will be preached in all their simplicity, in all their mildness, and in all their force; without uncharitable allusions to any who may defend different views of the Scriptures. The business to be transacted here, lies not between us and our brethren of different names or opinions; but between God and our own souls. Pursuing such a course, if we are not so happy as to command the esteem of the candid and peaceable, we will endeavor, at least to deserve it.

"In the cause of truth no unhallowed violence, no efforts contrary to the humility and meekness of christian love, are either necessary or admissible. In the support of this cause man is not to prevail, but God. Man is a poor, feeble instrument; and has nothing to do, but, like Gideon, to *blow his trumpet*, and *hold his lamp*, and *stand still in his place*: the victory and the glory are the Lord's. The man who is deeply impressed with these truths, will *not strive*, but will *be gentle unto all men*. It is more in character for those who ascribe all the power to man, or who support a cause which God does not favor,—it is more in character for them to bring their passions to the combat, to throw their unsanctified feelings into action, and assail the persons or characters of their opponents. But the cause of truth and of God disclaims all such aid."

We are then informed, that "this house, though not raised for controversial discussions, has been built by those who esteem it far from indifferent what doctrines a man believes," and whose "object has been to subserve that experimental religion, which is intimately connected with the *doctrines of grace*." These doctrines are asserted "to have been owned by the Spirit;" "to have been the doctrines of the Reformation;" to have been the doctrines of our fathers; and to be at present the doctrines of the American churches. We are confident, that we consult the pleasure, as well as the instruction of our readers by making the following copious extracts.

* Taken from Eph. ii. 20, 21.

"But no place on earth has been more distinguished for a bold and manly vindication of these sacred truths, than this ancient refuge of the pilgrims. We daily walk over the ashes of some of the most valiant champions of the christian faith; and constantly breathe the air that was perfumed by the incense of their prayers. What christian has lived in any period of the last century and a half, and has not heard of the impenetrable phalanx formed by the ministers of Boston, to defend the doctrines of the Reformation? These were the truths taught by your Wilsons, your Cottons, your Mathers, your Thachers, your Willards, your Colmans, your Pembertons, your Sewalls, your Princes, your Webbs, your Coopers, your Foxcrofts, your Checkleys, your Moorheads, your Eliots, and as many more, whose names will always adorn the annals of the church.

"If the tendency of any religion was ever thoroughly tested, it was the religion of the fathers of New-England. No such colonies ever formed the beginning of any other nation: no other nation ever inherited equal blessings from their ancestors. By what then were those colonies distinguished? By the purity of their faith, and the fervor of their piety. These evidently had a leading influence in forming the state of society, and the venerable institutions, which they bequeathed to posterity. The happiness of New-England is a monument, raised upon an eminence, to teach the world the tendency of the faith and piety of the puritans.* I venerate those holy men. I reverence their fortitude, their patience, their wisdom; but most of all, their love of truth. I feel ambitious to say, Among those ancestors were my own; and in this ground sleeps the dust of my fathers. But I am more ambitious to say, Their views of evangelical truth are mine. It is with mingled emotions of pleasure and hope that I see an edifice raised to support the doctrines of our forefathers; and to promote those views of *practical* religion which restrained them from frivolity, and prompted them to a course of strict and manly piety.

"What then were those doctrines and views? I will tell you;—that if ever the time should come, when men shall support themselves by a professed veneration for the religion of our ancestors, while seeking to banish that religion from

the world, you may know what our fathers believed.

"From authentic histories of past times, from the confessions of faith which our fathers adopted, and from the books which they wrote, it is known that they were decided *Calvinists*.

"They believed that "there are three persons in the Godhead, the Father, the Son, and the Holy Ghost;" that "these three are one God, the same in substance, equal in power and glory."

"They believed that God left nothing to the capricious operations of chance; that He eternally determined *what He would do, or suffer to be done*; and that His government, thus shaped and settled by His infinite and unchanging wisdom, extends to all events, as well in the moral as natural world.

"They believed that the Scriptures of the Old and New Testament, given at first by the inspiration of God have been preserved, by His providence, sufficiently pure and entire; and that the translation which we have in our hands, is, in every important point, correct.

"They believed that *by the offence of one, judgment came upon all men to condemnation*; that the posterity of Adam are *shapen in iniquity and conceived in sin*, are *by nature the children of wrath, dead in trespasses and sins*, and possess that carnal mind which is enmity against God.

"They believed that the second person in the adorable Trinity, took upon Himself, as Mediator, *the seed of Abraham*; and that this Mediator suffered death, as a vicarious sacrifice, to atone for the sins of the world.

"They believed that no man can see the kingdom of God except he be born again; that this change, which in scripture is called a *new creation*, a *new birth*, a *resurrection from the dead*, is produced by the supernatural influence of the divine Spirit; that there is a specific difference between common and special grace; that the repentance and faith necessary to salvation, are altogether distinct from any thing which exists in the heart before this change.

"They believed that *by the deeds of the law no flesh shall be justified*; that *by grace we are saved, through faith, and that not of ourselves, it is the gift of God*.

"They believed that God hath chosen His saints in Christ before the foundation of the world, that they should be holy, and without blame before him in love; having predestinated them unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will; that as many as were ordained to eternal life, will believe, being predestinated according to the purpose

* This subject is treated of in a most satisfactory and admirable manner, by Dr. Dwight in his Sermon on the Death of Gov. Trumbull. See our review of that sermon in our last number.

of Him who worketh all things after the counsel of His own will; that the names of those who, in the eternal covenant of redemption, were given to Christ, were written in the book of life from the foundation of the world; that, in the same transaction, the Mediator received power over all flesh, that he should give eternal life to as many as the Father had given Him; that all whom the Father hath given Him, shall come to Him; that of all these He will lose nothing, but will raise it up again at the last day; that the Father which gave them Him is greater than all, and none is able to pluck them out of the Father's hand; and that of course they will be kept by the power of God through faith unto salvation.

"They believed that the wicked will be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.

"They believed that the church and the world are two separate kingdoms; and that none but true believers have a right to the sacraments of the New Testament, either for themselves or their children.

"They believed in revivals of religion, produced by extraordinary effusions of the divine Spirit.

"They warned their contemporaries and posterity against those who are lovers of pleasures more than lovers of God; having a form of godliness, but denying the power: and, by their own dignified and holy example, they strongly discountenanced a plunge into that whirl of dissipation which drowns men in destruction and perdition.

"Such were the views of the fathers of New-England: and I repeat the declaration, that to support the same views of the truths and duties of our holy religion, this church was erected. Those, therefore, who stand in the ways, and ask for the good old paths, and walk therein, will say, *Peace be to this house*: those only who have abandoned the religion of their fathers, will regard it with a cold or a jealous eye."

The following sentences of the dedication are, to our minds, impressively solemn.

"And now, in pursuance of the design of our meeting, we proceed to dedicate this house to Him for whom it was erected. May God attend! Let all the angels witness!—We religiously devote this edifice to the Father, infinite and self-existent; to the Son, the brightness of His Father's glory; to the Holy Ghost, almighty and eternal. To the honor and

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service of the ever blessed Trinity we solemnly dedicate these walls, these arches, these columns, this pulpit, that towering spire, and all that contains, with all that is contained within these sacred limits. For the preaching of the word, for the public service of prayer and praise, for the administration of the sacraments of the New Testament, and for the residence of the eternal God, we consecrate the house."

After so many extracts, we give only the close of the sermon.

"And when the dust of this crumbled edifice shall be scattered upon the winds of heaven;—when the stones of the last earthly sanctuary shall tremble in the convulsions of expiring nature;—when the agonies of disappointment and despair shall seize on those who reproached your religion;—then, in the full assembly of your fathers, and with all the triumphs of victory, you shall ride the clouds with your victorious Prince. And when all the myriads of the redeemed, following the triumphant chariot of their returning King, shall shout at heaven's gate, *Lift up your heads, ye everlasting doors, and the King of glory shall come in!* you shall be welcomed to those abodes of salvation where there is no temple but the Lord God Almighty, and the Lamb.

Amen."

We think this sermon well adapted to the occasion, and calculated to excite the best emotions. As a literary performance it is respectable; but its principal excellency consists in the topics of instruction, and excitements to devotion, which it contains.

There is an unpleasant and improper recurrence of the word *view* in the first sentence, which we presume, was on oversight. Some other verbal criticisms might be made; they are not, however, of very great importance.

The sermon was printed at the request of "The Brethren of the Park Street Church."

An Oration delivered June 21, 1809, on the day of the author's induction into the office of Bartlet Professor of Pulpit Eloquence, in the Divinity College, at Andover. By Edward D. Griffin, D. D. Published by request of the Trustees. Boston, Farrand, Malloy, & Co. pp. 27.

It has given us great pleasure, that a Professorship of Pulpit Eloquence is established in the Theological Seminary at Andover. In the education of ministers in our country, the rhetorical parts of the art of composition, and the whole subject of delivery, have been comparatively neglected. To be an accurate thinker, and a logical reasoner, are high attainments; but the ability to discuss plain and common subjects, in an interesting manner, and to deliver with propriety and animation, what is written with judgment, is scarcely less useful. It has been no uncommon thing to hear sermons which indicate piety, good sense, and learning, delivered with such unnatural tones, such ill-judged pauses, and such misguided emphasis, as inevitably to detract much from the effect they were otherwise calculated to produce. That the perception of these defects is becoming more general, is a happy circumstance; and that a Professor is devoted to the great object of making candidates for the ministry good public speakers, furnishes a belief, that so far as the influence of this Institution shall extend, a remedy will be, in a great measure, provided. To these reflections we have been naturally led

by the subject of the Oration under review.

After an introduction in which the "efforts which have been made to erect this school of the prophets," and the object of the institution, are just mentioned, the following passage, on the importance of the christian ministry is worthy of notice.

"The business to be conducted here is, in the highest degree, benevolent; and will have incalculable influence on the present and future happiness of men. This is not the place to form generals for fame and for carnage; but youthful Gideons, to lead "the sacramental host of God's elect" to fight the battles of their King;—to fight with tears, not with swords; to wield the weapon of prayer, instead of spears; and to carry to the assailed mercy, instead of death. This is not the place to form statesmen, to settle the little concerns of nations; but ministers of Christ, to manage, under their king, the interests of an immortal kingdom,—a kingdom which will shine with the splendors of heaven, when all the kingdoms of men shall be no more. This is not the place to elicit the sparks of forensic eloquence, or to raise up men to shine in national debate; but to fit young evangelists to pour the strains of immortal truth, and to plead before a dying race the cause of God, and His anointed Son. Generals may conquer, and statesmen may rule; but there is no work so great or so good, as that of a gospel minister. If the memory of a Howard is blessed, for visiting the prisons and lazarettos of Europe, to relieve temporal distress, surely *they* ought not to hold a *thankless* office, who spend their lives in efforts to deliver their brethren from the prison of endless despair, the lazaretto of eternal disease."

The Orator guards against any supposition that ultimate reliance is to be placed on human art, or the unassisted exertions of men, by several judicious reflections. His definition of pulpit eloquence, is a good one; viz. "The perfection of pulpit eloquence consists in displaying the most affecting gospel truths, in the most impressive manner."

He proceeds to show that a preacher may avail himself of the *imagination, the natural affections, and the sympathy* of his hearers.

"But" he observes, "through whatever medium an impression is made on the mind, *it must be made by divine truth, or it is made in vain.* And it must be made by the *power of God.*"

That the *understanding* is to be addressed, and the *conscience* assailed; that the preacher himself must feel; and that all affectation is to be avoided, are positions distinctly stated.

We transcribe a brief enumeration of the subjects which present themselves to the pulpit orator.

"The preacher of everlasting truth has certainly the noblest *subjects* that ever elevated and enkindled the soul of man;—not the intrigues of a Philip,—not the plots of a Cataline;—but the rebellion of angels,—the creation of a world,—the incarnation and death of the Son of God,—the resurrection of men,—the dissolution of nature,—the general judgment,—and the final confirmation of countless millions of men and angels in happiness or misery. No subjects are so sublime;—none so interesting to the feelings of a reflecting audience: no orator was himself ever so deeply interested in his subject, as a godly minister is in the truths which he presses upon his hearers.

If on any topic he can become impassioned, and be carried beyond himself, it is on the theme of immortal love, and the everlasting destinies of men."

The difference between the eloquence of the pulpit and that of the bar, or of popular assemblies, is illustrated by a comparison between *Paul* and *Cicero*; and the Oration is concluded by some pious and animated reflections on the good effects to be expected from the Institution, into which the author had been chosen a Professor.

We think a just estimate of the importance of eloquence in the pulpit, is given in this Oration. It is not suffered to be depressed, on the one hand, as unworthy the attainment of the student in Theology; nor is it exalted, on the other, above the station of a humble instrument in the hands of God.

The only remaining criticism which we shall offer is, that the Orator might have profitably enlarged more upon what may be called the *didactic* parts of his discourse, viz. those parts which relate to the foundation of pulpit eloquence, and the objects at which it aims.

RELIGIOUS INTELLIGENCE.

CONSTITUTION OF THE MERRIMACK BIBLE SOCIETY.

ARTICLE I. THE distribution of the Holy Scriptures among the needy and destitute, within the reach of our aid, shall be the only object of the society; and the version of the Bible in common use, without note or comment, shall be the only version to be distributed in the English language; and it shall also be the standard in selecting the versions, to

be distributed in other languages.

II. In the accomplishment of this great object, the Society will cheerfully, correspond and co-operate, as opportunity may offer, with all other institutions of a similar description; and especially with those in this State.

III. There shall be an annual meeting of the Society, holden at Newbu-

ryport, on the first Wednesday of January, at two o'clock, P. M. when there shall be elected by ballot a President, Vice-President, Recording Secretary, Corresponding Secretary, and Treasurer ; who shall *ex officio* be Managers.

IV. There shall also be elected by ballot, at the annual meeting, ten Managers, who, in conjunction with the Officers mentioned in the preceding article, shall constitute the board of Managers : seven of whom shall be necessary to form a quorum: and this board shall be authorized to make any regulations, comporting with this Constitution, which experience may indicate, as necessary. The President of the Society shall also be the President of the board of Managers.

V. The Society shall, if they think proper, determine at each annual meeting the amount of monies to be expended for the year. If they shall make no such designation, the matter shall be determined by the Managers.

VI. There shall be a standing Committee of two, appointed by the Managers, to receive the annual taxes, contributions, and all donations to the Society ; and deliver the same to the Treasurer, obtaining his receipt for the amount.

VII. The Managers shall appoint a committee of three, who shall purchase and distribute Bibles, conformably to their Instructions ; and they shall receive from the President an order on the Treasurer for the amount. All orders on the Treasurer shall be signed by the President, under the direction of the Managers.

VIII. There shall be at least a semi-annual meeting of the Managers to examine the accounts of the Treasurer, receive the report of the Committee of Distribution, and transact any other business, relative to the objects of the institution ; and they shall report their doings, and the success of the institution during the year, at the annual meeting of the members.

IX. Special meetings of the Society shall be called by the President, or in case of his disability, by the Vice President, at the request of seven of the members ; and the objects of such meeting shall be specified ; and

the manner of notifying the meetings shall be prescribed by the Managers. If the President and Vice President be absent at any meeting, some other person appointed shall preside.

X. The payment of twenty-five dollars upon subscribing these articles shall constitute a member of the Society for life ; and the payment of two dollars annually, shall constitute the subscriber a member.

XI. No person holding an office under the Society, shall receive any compensation for his services, except the receiving committee ; who may be compensated at the discretion of the board of managers.

XII. Thirty members, regularly convened, shall constitute a quorum. The constitution shall not be altered, except at an annual meeting ; nor then, but by a vote of three fourths of the members present : but the first article shall be subject to no alteration.

XIII. Upon the adoption of the constitution, the society shall be immediately organized by a choice of officers ; and a committee shall be appointed to obtain subscriptions ; and it shall moreover be the duty of the members at large, to increase the number of subscribers, and the funds of the Society, by all laudable measures.

XIV. The transactions of the Society at their several meetings, and also of the managers at their meetings, shall be signed by the recording Secretary.

XV. The board of managers shall, as soon as convenient, apply to the General Court for an act of incorporation.

OFFICERS.

William Coombs, Esquire, *President*.
Rev. Samuel Spring, D.D. *Vice Pres.*
William Woart, Esq. *Recording Sec.*
Rev Daniel Dana, *Cor. Secretary*.
Richard Pike, Esq. *Treasurer*.

MANAGERS.

Rev. John Andrews,
Rev. C. W. Milton,
Rev. James Morss,
Rev. James Miltimore,
Rev. John S. Popkin,
William Bartlet, Esq.
Thomas M. Clark, Esq.
Daniel A. White, Esq.
John Pearson, Esq.
Capt. Stephen Holland.

ADDRESS
OF THE
MERRIMACK BIBLE SOCIETY.

ALTHOUGH the great object of this Society is indicated by its name, it is deemed proper to submit to the public, and especially to our fellow-Christians and fellow-citizens of the vicinity, some general view of our design, and of the grounds on which we solicit an extended support and patronage.

The simple object of this institution is to disseminate the precious word of God—to impart the Holy Scriptures, in their native purity, to those numbers, wherever they may be found, who, from poverty, or other circumstances, are destitute of the invaluable treasure. As these distributions will be gratuitous, the extent and efficiency of our exertions will depend on the amount of the funds which we shall be enabled to collect.

In this design we claim not the praise of originality. We cheerfully yield precedence to similar institutions, on either side of the Atlantic; and think it an honor to imitate their example. Not six years since, a Society was formed in Great Britain for the avowed purpose of publishing the Holy Scriptures in a variety of languages, and promoting their circulation in all countries, Christian, Mahometan, and Pagan. A design of such pure and enlarged benevolence was calculated to unite all hearts, to repel every objection, and triumph over every obstacle. It received the encouragement which it claimed. The Society, during the short term of its existence, has made exertions which are almost beyond example, and entitle it to immortal honor. Beside printing editions of the Scriptures in a variety of European languages, and liberally distributing copies among the poor and the ignorant of the respective countries, it has aided, by generous donations, the translation of the Bible into the languages of Oriental India—the noblest design to which the present age has given birth—a design which promises to pour the saving light of truth on unknown millions sitting in darkness, and the shades of death.

Even to this distant continent, the same society has extended its beneficent efforts; and numbers of poor aboriginals are this moment invoking blessings on the heads of those who have generously sent them the gospel of Christ.

While the exertions of this Society have been thus extensive, and fruitful of good, the influence of its *example* has been not less important, or beneficial. Animated by the same spirit, and aiming at the same interesting objects, numerous Bible societies have risen up in various parts of Europe. The flame of pious emulation has been wafted across the Atlantic. Already our favored country sees a number of institutions established on the same principles, and commencing their operations under the happiest auspices. Two of these are within the circle of our commonwealth.

That it is no part of the object of the Merrimack Bible Society to interfere with the exertions of sister institutions or supersede them; that, on the contrary, we wish to give them the most cordial support and aid, is evident from one of our fundamental articles, which declares that “the Society will cheerfully correspond and co-operate, as opportunity may offer, with all other institutions of a similar description, and especially with those in this State.”

The considerations which have determined us to form ourselves into a distinct and separate association, are principally those of superior convenience and usefulness. If the local extent of a Bible society be such as to permit the members generally to attend the annual meetings, a more lively interest will be excited and cherished, greater numbers, and of course, more ample funds, will be collected within a given circle, and thus the aggregate of good done by a community will be proportionally increased.

Surely the field of exertion is wide; the motives for it, multiplied and various. The object presented is equally simple, grand, and interesting. What duty can be more indispensable, than that of communicating to our destitute fellow creatures, the word of life and salvation? Where,

in the whole compass of human thought, can there be found a nobler form of charity!

We are aware, indeed, of one source of objection. Some whom we now address, will be scarce able to conceive, that in the part of the country in which we live, there can be any such deficiency of Bibles, as to call for the extraordinary exertions proposed. In reply, we would remark, that this deficiency is probably much greater than is generally realized. At least, it is our duty to make serious and faithful inquiry on the subject. If there are to be found, within our circle, families or individuals, destitute of the Bible, ought they not to be supplied? Suppose the defect owing to criminal indifference and negligence, as much, at least, as to poverty; would not christian charity wish to proffer them the richest of treasures, however neglected, or undervalued? Perhaps the very compassion manifested in such a gift, might arouse some thoughtless creature to serious attention. Others there are, whose extreme indigence gives them the strongest and most unexceptionable claims to our attention. In most of our towns, there are receptacles for the poor: these would furnish many a suitable object of our charity. There are many Africans among us, utter strangers to the truths taught in scripture. Not a few of them, indeed are altogether unable to read. Others are but partially instructed. Yet who can tell, in how many instances the present of a Bible might stimulate both the one and the other, to acquire the knowledge necessary to peruse it? In the Eastern portion of our commonwealth, and in many parts of New-Hampshire and Vermont, but recently settled, and thinly populated, it is apprehended there are many families entirely destitute of the word of life; many souls perishing in utter ignorance and stupidity. And though much has been already done to relieve their miseries, more ought to be attempted.

The cases we have thus briefly specified, ought undoubtedly to engage our first attention. Should they prove, on a careful examination, less numerous or pressing than we

have supposed, we shall have reason to rejoice. Our bounty may then flow in other channels. For surely, it needs not, it must not stagnate. The fact, that we have little occasion for a gratuitous distribution of the Scriptures in our sphere, far from constituting a reason that we should do nothing to promote their circulation is one of the strongest arguments *that we should do much*. In what other way, can we so naturally express our gratitude for the mercy which exalts us above thousands and millions of our fellow-creatures? Think, brethren, of the multitudes of poor Africans in various parts of our country, who groan away months and years in bondage; the present scene embittered with every calamity; the future, uncheered by a single ray of hope. Shall we not hasten to impart to them that gospel which is eminently the friend of the wretched; the precious and only source of real comfort, in life and in death? Think of the Aborigines scattered in various parts of our continent; most of them immersed in the grossest ignorance and idolatry. The territory which they once peacefully possessed, we inhabit; and even into the wildernesses whither they have retired before us, our vices have pursued them. But how little have we done to ameliorate their secular condition! How little, to communicate to them the sovereign and only antidote against human guilt and misery! Is it not time for more strenuous and efficient exertions than have yet been made, to pour on their benighted souls the light of heavenly truth?

As we proceed, the subject expands; and considerations the most affecting and awful press on the contemplative mind. We invite your reflections, brethren, to this simple fact: that in the nineteenth century of the Christian era, more than half the human race are as perfect strangers to the gospel, as though its light had never shone on our globe. Yes; at this moment, more than FIVE HUNDRED MILLIONS of immortal beings, with souls as guilty, and as precious as our own, are utterly ignorant, either of the one living and true God, or of JESUS CHRIST, as the only SAVIOR! Alas! the

christian world has been buried in a long sleep; or never could this have been the deplorable case. But we have reason to bless God that these guilty slumbers are vanishing. The cry of distress, issuing from the gloomy abodes of superstition and idolatry, and borne on every wind, has at length pierced the ears and hearts of Christians. Christians begin to feel that they owe a debt to the heathen. Both in Europe and America, a missionary spirit has been enkindled, and the noblest exertions made to spread the gospel of salvation. Perhaps among Protestants, more of this kind has been done in the last 12 or 15 years, than in whole centuries preceding. The thought is animating. Who that has a heart to feel, would not wish to aid in this work of mercy? The attempts of missionaries, it is obvious, must be greatly assisted, and the probability of their success much increased, if, in addition to their oral instructions, they may impart to the heathen, the written word. Indeed translating the Scriptures into languages in which they have been before unknown, and communicating them in this form, to the various portions of the globe, is a species of christian benevolence, pre-eminent in simplicity and efficacy. Thus the fountains of life are opened to a perishing world. In this way, we trust, the knowledge of the Lord will soon overspread the earth, as the waters cover the channels of the seas.

It deserves, then, a serious consideration, whether we are not called to extend our exertions, as God shall give us ability and opportunity, to every part of the globe where they are needed, not excepting the most distant climes. The idea is vast; but let it not be treated as visionary. By us, it surely cannot be thus treated, without singular insensibility and ingratitude. The favored island from which our ancestors came, was once a scene of idolatry and barbarism. But pious missionaries of other lands sought it out, and gave it the gospel. What would have been our forlorn condition at this moment, had not their souls glowed with that ardor of benevolence which the frigid philosophy of our day brands as extrava-

gant and enthusiastic? Is it not time that we should rouse from our indolence, and endeavor to discharge the immense debt thus contracted, by conveying the same precious gospel to the most distant and benighted corners of the earth?

Such, brethren, is the object presented before you. Such the cause in which you are invited to engage. And to every reflecting mind, to every feeling heart, we dare appeal, and ask: Is it not a cause most important, most interesting and sublime? Does it not merit an animated and universal support? Does it not imperiously claim the most ardent and indefatigable exertions?

Our wish is, to disseminate the Bible. And surely, if an object can be named, against which there cannot possibly be raised a plausible objection, it is this. Here all hearts may unite; all hands should be open. Professors of christianity, however different in denomination, or in sentiment, may combine and co-operate to spread those Scriptures which they all consider as containing the words of eternal life. We have long been praying that the gospel may spread, and the knowledge of the Lord fill the earth. Let those prayers no longer be our reproach: but let us be actively engaged to promote their accomplishment. The affluent have now an opportunity to convert to the most important purposes the bounty of Heaven, and in the noblest sense, to *enjoy* it, by making it the medium of substantial and immortal good to their fellow-creatures. Those who have tasted that the Lord is gracious, and are daily living on the consolations of the gospel, may now gratify the first and favorite wish of their hearts, by inviting others to the heavenly banquet. And can any believe the Scriptures to be the word of God, and the only source of hope and salvation to man, and not realize an obligation to circulate them, if possible, to the remotest bounds of earth?

Christian brethren! while we daily lament the low state of religion in our land; while multitudes around us treat the gospel with cold indifference, and trample in contempt on the pearl of price, let us not despond.

Let us rather redouble our diligence in the use of all those means by which, under the divine blessing, the ignorant may be instructed, the thoughtless alarmed, and immortal souls saved from death. Let us, at the same time, be comforted with the thought, that the word of life finds its way to other nations; and that thousands of perishing heathen are brought to know and enjoy its everlasting blessings. And let us esteem it our honor and happiness humbly to promote the triumphs of divine truth and mercy. The very attempt is pleasant. Every exertion, every sacrifice which we sincerely devote to this object, carries with it its own ample and sublime reward. And who knows but these our humble efforts may be crowned with success? Who can tell that it may not be our happy lot to meet, in the mansions of the blest, thousands saved by our instrumentality, from the brink of eternal woe? How delightful, how inspiring the thought, that from the banks of the Merrimack, the joyful sound of salvation may soon echo to the coasts of Africa, or the more distant regions of Tartary and China! The time will come, when these abodes of ignorance and superstition shall be blest with the religion of Jesus. Nay more, the whole earth shall bow to his sceptre, and taste his grace. Regions where no christian foot has ever trod or ray of gospel mercy shone, shall be gladdened with the light of life; shall resound with our Redeemer's praise. Nor is the period distant. The best supported interpretations of scripture prophecy represent it as near. The great and awful events of providence now taking place, do not invalidate, but rather strengthen our belief of its approach. Nor is it enthusiastic to consider the late wonderful exertions of the friends of Zion, in other countries and our own, as the very means by which Heaven intends to usher in the promised millennial glory of the Church. In the mean time, let us humbly hope, that the great and good work in which we now engage, accompanied as it will be, with our fervent prayers, may happily tend to revive decaying religion among ourselves, and, in a dark and portentous day, to secure to our

beloved country, the blessing and protection of the ALMIGHTY.

In behalf of the Society.

WILLIAM COOMBS, *Pres.*

Attest, W. WOART, *Rec. Sec'y.*

FOREIGN.

MISSION TO DEMARARA.

Mr. Wray, the missionary to the negroes in this colony, in a letter dated in February last, writes, that he believes about 150 negroes have become earnestly desirous of saving their souls, in consequence of his labors. Twenty-four have been solemnly baptized by him, and, as far as he knows, walk consistently with their profession. Thirteen more are candidates for baptism. The number of negroes who enjoy the benefit of Mr. Wray's instructions is about 600. Perhaps, he says, a more attentive congregation was never seen. They are anxious to understand every word. Many of them are not only desirous of being saved themselves, but they willingly teach others what they know. Ten of the most intelligent of the negroes have each taken eight under their care to instruct and watch over. Their managers acknowledge that a favorable change has been produced on their conduct by the instruction they have received. Some from being indolent, noisy, and rebellious, are stated to have become industrious, quiet, and obedient: they work willingly, and try by every means in their power to give satisfaction. Several gentlemen, who at first were much prejudiced against the mission, and who had prohibited their negroes from attending Mr. Wray, are said to have been so far wrought on by these appearances, as to retract the prohibition, and to give permission for their regular attendance. *Ch. Ob.*

DEATH OF THE BISHOP OF LONDON.

EARLY on Sunday morning, the 14th May, 1809, died, at the episcopal palace at Fulham, in the 79th year

of his age, much and justly regretted, the Right Rev. Beilby Porteus, Lord Bishop of London. His lordship was first consecrated bishop of Chester in 1776, and in 1796, was translated to the see of London, on the death of Dr. Lowth. During the twenty-three years he filled this important situation, his conduct was such as entitled him to the love and veneration of all who knew him. He was a man of truly christian moderation, and, in the performance of his episcopal functions, was ever studious of the peace and unity of the Church. In private life his conduct and conversation were always amiable, pure, and exemplary. His writings bear unequivocal testimony to the anxiety which he felt to advance the interests of religion and morals, not only in his immediate diocese, but throughout the world. It is expected that he will be succeeded by Dr. Randolph, at present Bishop of Bangor.

REFUGE FOR THE DESTITUTE.

The object of this society is, as we have already informed our readers, to provide a place of refuge for persons discharged from prisons or the hulks, unfortunate and deserted females, and others, who, from loss of character, or extreme indigence, cannot procure an honest maintenance though willing to work. For this purpose premises are engaged at Cuper's Bridge, Lambeth, competent to the separate accommodation of the sexes, and capable of any further extension. Here every attention is paid to their morals, and suitable admonition and religious instruction are afforded them. The males and females are lodged and employed in apartments which are entirely distinct: the males in splitting firewood and working in the garden; it being intended that other useful trades and manufactures shall be adopted as the numbers increase: the females, in knitting, spinning, making clothes and household linen, washing, &c. &c. As an incentive to good conduct, a certain portion of their earnings is set apart, and allowed them if they depart with credit to

themselves; and premiums are distributed to such as behave in a manner peculiarly exemplary. If their conduct prove unexceptionable, reconciliation to their friends is attempted; or proper situations are sought for them; further rewards being bestowed on those who are found to persevere in good conduct. The institution is under the direction of a committee, who meet every Wednesday at the Refuge; and is constantly inspected by visitors and sub-committees. The committee have engaged a chaplain, who attends every Sunday to read prayers and preach, besides attending, during the week, for the purpose of religious instruction.

The committee occasionally afford temporary relief to persons, until they can obtain parochial or other assistance; and they trust, that, as the funds of the institution increase, they may be enabled to put an end to the plea of necessity, urged by the idle and profligate characters that infest our streets. During the short period the institution has been opened, down to the end of last year, 235 persons have applied for admission or relief. Of these, 100 have been admitted, 59 relieved out of the house, and 76 not considered as proper objects; 54 of those admitted are now in the house. Of those who have left the house some have been restored to their friends; and others placed in situations wherein they are enabled to gain their livelihood.

An establishment of this kind has long been wanted, where the penitent criminal, the deserted female, the helpless laborer, and the famished stranger, may find employment, support, and instruction. For these, a refuge is at length actually opened; and when it is considered that it receives those to whom no other refuge from vice and misery is open, and supplies them, not only with sustenance, but with moral and religious instruction, we trust that there will be a general disposition in the friends of humanity and religion, to give it their support.

One guinea paid annually constitutes a governor, and ten guineas paid at once, or within one year, a governor for life.

Ch. Qb.

LONDON MISSIONARY SOCIETY.

We give our readers an abstract of an account, lately published by this Society, of the state of their missions.

In *OTAHEITE* are twelve missionaries, two of them have wives. These persons have continued to instruct the natives in that and some neighboring islands, notwithstanding many discouraging circumstances which they have had to encounter. "Their labors among the adults," it is said, "have not been so useful as they wished; yet their endeavors to instruct the children and youth are more promising."

In *SOUTHERN AFRICA*, Dr. Vanderkemp and other missionaries have labored with success. The settlement called *Bethelsdorp*, at which the doctor has resided, has lately flourished. It contains about 600 persons, whose civilization and religious improvement are said to be advancing. The neighboring Caffres discover a growing desire for religious instruction. It is the purpose of Dr. Vanderkemp to leave *Bethelsdorp* to the other missionaries, and to attempt a mission more in the interior of Africa, or in the island of Madagascar.—The missionaries at *Orange River* are busied in teaching the people to build houses, and cultivate the soil; as well as in instructing them in the gospel of Christ. Seventeen persons had been baptized. The natives had suffered from the small pox; but the introduction of vaccination promised to eradicate that disease. The mission to the *Namaquas* is said to go on well. Mr. Kicherer has charge of the Dutch church at *Graaf Reinet*, where he has an opportunity of preaching to a great number, not only of the colonists, but of the natives.—When the news of the abolition of the slave trade reached the Cape, the joy was great; and a public day of thanksgiving was observed.

In *ASIA*, several missions have been begun. At *Vizagapatam*, Messrs. Cran and Desgranges are employed in instructing the heathen. They have begun to translate the Evangelists into the Telinga language. They have also printed catechisms, &c. in

that tongue, in which work they are aided by a converted Bramin. They preach every Sunday to the Europeans in the fort; and superintend some large schools of native children, which they have established. In the *Tinevelly* district, Mr. Ringletaube is engaged in visiting the small congregations of Christians scattered over the country, and occasionally in instructing others. He has acquired great skill in the Tamul language. Mr. Vos, formerly a minister of Ceylon, is appointed to the Dutch church at *Negapatam*, where he enjoys an opportunity of being useful among the native inhabitants. Two missionaries are on their way to the country of the *Birmans*, and one to *Seringapatam*; and two are employed in the island of *Ceylon*. Another missionary, Mr. Morison, reached *China*, which was the place of his destination, in September, 1807.

Although Mr. Frey, who formerly labored among his countrymen, the Jews, under the patronage of this society, has withdrawn himself from their connexion, they have determined to continue their endeavors for the benefit of that once favored race. Ministers are engaged to preach to them; and essays, written by Mr. Ewing of Glasgow, and other tracts, have been published for circulation among them.

In *AMERICA*, Mr. Pidgeon labors as a missionary among the inhabitants of *New Carlisle*, in *New Brunswick*.

In the *WEST INDIES*, two missions have been begun; one at *Tobago*, where Mr. Elliott, the missionary, is permitted, on many of the estates, to preach to the Negroes, not a few of whom, it is added, have shewn a great readiness to receive instruction:—and another at *Demarara*, of which an account is given in our present number. *Ibid.*

MISSIONS OF THE UNITED BRETHREN.

From the periodical accounts of these missions, lately published, it appears that they were in general progressively advancing.

The total number of Christian Es-

quimaux at the three settlements, formed by the brethren on the coast of LABRADOR, was, towards the close of the last year, about 230. A variety of interesting particulars respecting them we are at present obliged to omit, for want of room.

The settlement near the CAPE OF GOOD HOPE, at *Bavianskloof*, or, as it is now called, Gnadenthal, flourishes greatly. The congregation consists of 547 persons; besides whom there are about 300 Hottentots residing at the settlement, and under religious instruction. One of the missionaries thus writes—"What we lost in Governor Jansen, God has given us again in Lord Caledon: when we called upon him, he assured us of his friendship and good will to our mission." His Excellency proposed to the missionaries to form a second settlement, at a place which he offered to grant them, urging the benefit which would attend the extension of their labors among the Hottentots. The missionaries agreed to send two of their number to reside at the place pointed out by Lord Caledon, until they should learn the pleasure of their brethren in Europe, by whose determination their measures must be finally guided. On the 18th of February, 1808, his Excellency visited Gnadenthal, in company with Lord Blaney and a general officer, and inspected the whole economy of the settlement. The Hottentot children welcomed him by singing some verses, which seemed to afford him pleasure: he expressed surprise at their sweet and musical voices. A party of the men then approached, and one of them stepped forward and addressed his Excellency in a short speech, ex-

pressive of joy at his safe arrival and his condescension in visiting the settlement; and of the fervent prayers of the Hottentot congregation, that God would bless him, and enable them to be faithful and obedient. Lord Caledon thanked them, and assured them of his favor and protection. In the evening, he and his suite went to church; and next morning he took leave, with many expressions of kindness and good will.

We must defer, till another opportunity, any farther extracts from these accounts. *Ibid.*

MISSION TO TARTARY.

Letters from Karass have been received, dated in January last. Mr. Brunton, the superintendant of the mission, was recovering from a severe illness; but he had lost his wife, who, in November last, died of an abscess in her lungs, full of the faith and hope of the Gospel. Since last July, a considerable number of the following tracts had been circulated. 1. Advice of a Friend to a Mohammedan, in 52 pages 8vo. 2. The Principles of the New Testament, in 14 pages 8vo. 3. Letter in Defence of St. Paul's Apostleship, in 7 pages 8vo. 4. A Catechism, in 56 pages 8vo. 5. St. Matthew's Gospel, in 50 pages folio. These tracts had excited much attention and inquiry among the people, and some hostility among the Mohammedan doctors. They had prohibited the people from reading them; but this had only led to their more eager perusal. The Gospel of St. Matthew seemed to be much prized, and well understood.

LITERARY INTELLIGENCE.

TO THE FRIENDS OF LITERATURE.

THE public have been repeatedly informed of my design to compile a large and complete Dictionary of the English language ; and most men of learning are probably apprised of the opposition manifested, in various parts of the country, and especially in the eastern part of New-England, to this attempt at improving the lexicography of our language. The unabating zeal displayed, on this subject, by various remarks and strictures published in the *Anthology*, indicates a spirit of enmity very unusual ; the motives of which I will not attempt to explain. If honest, the men who possess them evidently manifest more zeal than knowledge or discretion. It is not improbable that many gentlemen mistake my views and the tenor of the remarks, which I have made on the English philological works which are now used in this country : if so, some explanations are due to the public, and required by a decent regard to my own reputation. But as the spirit displayed in the *Anthology* renders it necessary for me to withhold all communication, with the conductors of that work, I beg leave to trouble the readers of the *Panoplist*, with a few observations in explanation of the motives by which I have been actuated, and in vindication of my conduct, principles, and designs.

The principal charges against me, may be comprehended in these particulars—That I have indulged too much freedom in censuring the works of many men, of unquestionable erudition, and of established reputation in philology ; and that I have displayed great zeal in pressing my own publications upon my fellow citizens.

In regard to the first charge, I can say most sincerely that if I have ever violated the rules of decorum in my strictures upon authors, it is a subject of much regret ; for nothing is more abhorrent to my feelings, and

repugnant to my principles. I really thought that in the preface to my *Compendious Dictionary* I had treated Dr. Johnson, bishop Lowth, and other English authors with a due degree of respect ; having uniformly expressed my high opinion of their erudition, and having censured Mason, for the contemptuous manner in which he speaks of Dr. Johnson. In my letter to Dr. Ramsay, I have also censured Mr. Horne Tooke for the severity of his remarks on the same author. I have attempted to point out many errors in the works of those distinguished authors, and to *prove* the errors, by numerous examples and authorities. In the view of many learned men, these proofs appear amply sufficient for the purpose. In the view of others perhaps the proofs are not sufficient, for it would be very extraordinary that no differences of opinion should exist on this subject.

One thing is certain, that in whatever I have alleged, I have been actuated by a firm belief of the truth of my assertions ; and, on a review of what I have written, aided by further researches, I can now declare my belief that, far from exaggerating the errors and defects of the English dictionaries and grammars used in our country, I am persuaded that my representations come very much short of the truth.

In addition to what I have said on the works of Lowth, Johnson, Varro, Vossius, Junius, and Skinner, I will now mention the *Hebrew Lexicon* of Parkhurst. I have no doubt that the sense of Hebrew words has been generally understood ; but a great number of Hebrew words which are treated as radical, are compound or derivative, and a multitude of words are arranged by Hebricians, under roots with which they have no connexion.

Equally erroneous and defective are the Latin and Greek Lexicons, in assigning words to their radicals. I

have made no enumeration of these errors, but in the dictionaries of Ainsworth, Schrevelius, and Johnson, probably, not one word in fifty is traced to its radical signification.

In making these representations, I am persuaded my motives are pure and honorable. They spring not from vanity, or a disposition to depreciate the learned labors of other men. My real motive is to justify to the world my design of publishing a new work. I hold it to be very improper to tax the public with the expense of a new publication, without offering to the purchaser, as a compensation, *real and valuable improvements*. It is a common practice for men, for the purpose of acquiring fame or money, to make books by selection, without the merit of erudition, or the toil of research; and there may be cases, especially in regard to school books, in which the practice, if not commendable, is at least not very censurable. There are other instances in which men of very superficial attainments, aided by good taste and judgment, acquire more celebrity, as well as property, than authors of ten times their erudition.

In my contemplated Dictionary, I design to offer a new illustration of the origin and progress of language; altogether different from any thing that has yet appeared. I offer this in confidence, not that my work will be perfect, but that the fruits of my investigations will be a valuable acquisition to the republic of letters; and not to the English nation and their descendants only, but to most of the nations of Europe. After making due allowance for the partiality of every author for his own productions, I am persuaded that the improvements I contemplate, will appear to deserve encouragement, and to be an ample equivalent for the expense of a new work. These are my real views—such and no other are my motives.

To the importance of such researches as I am making, different persons will attach different ideas. In my own opinion, no researches into the origin of arts, or the history of man and his improvements are unimportant; much less, in-

quiries into the origin and history of his noblest art. But I have learnt that this subject is intimately connected with the history of nations; and not only ancient authors, sacred and profane, but the origin and migration of nations, may be illustrated by an investigation into their languages.

This explanation will, I trust, obviate the censure I have incurred, by endeavoring to spread the circulation of my school books. The small books I have published furnish my only means of subsistence, while I devote my time exclusively to literary studies. Some of them at least have been well received; I gratefully acknowledge this reception; but I wish not the public to give currency to any book of my composition, unless the purchaser believes it to be as good as any other of the kind, and finds himself indemnified for the purchase in the value of the book.

Having relinquished a lucrative business, for the purpose of pursuing a favorite study; and finding my means inadequate to the great expenses of the undertaking; having a numerous family and an aged father, bending under the weight of four score and eight years, looking to me for support; I am bound by all the ties of duty, affection, and humanity, to seek for such patronage as is due to my honest exertions. I seek only the fruits of honest labor, which for eight and twenty years, has been unceasingly devoted to the best interests of my fellow-citizens.

I am happy to find, that many enlightened men in this country who are best acquainted with my views and my designs, are disposed to render me all the services in their power. Equally gratifying is it, that the Eclectic reviewers in England, have spontaneously expressed their readiness to aid me in my undertaking.

The prospectus of my work, inserted below, has been sent to the principal towns in the Northern States, for the purpose of procuring aid from such gentlemen of talents and property, as may have the disposition and the ability, to afford me encouragement. If I should meet with the necessary aid from this proposal, I shall prosecute the work

with diligence and satisfaction. If not, I shall either abandon the undertaking, or apply to the liberality

of English gentlemen for the necessary means to enable me to accomplish the work I have begun.

PROSPECTUS OF A NEW AND COMPLETE DICTIONARY OF
THE ENGLISH LANGUAGE. BY NOAH WEBSTER, JUN. ESQ.

IN this Work, the Compiler attempts the following objects.

1. To comprehend all the legitimate words, in the English Language, common and technical, with perspicuous and discriminating definitions, exemplified by authorities, in all cases in which authority is deemed necessary to vindicate the use of a word, or illustrate its signification. This article includes the new terms in chemistry, mineralogy, geology, botany, and zoology.

2. To contract the size of the work within the smallest compass that is consistent with the comprehensiveness of its design; and by reducing the price considerably below that of Johnson's larger work, to render it more accessible to men of small property.

3. To exhibit the true orthography and pronunciation of words, according to the most approved English practice.

4. To explain obsolete words, found in ancient English authors. These words will constitute a separate department of the work.

5. To deduce words from their primitive roots, and exhibit the affinity of the English Language with various other Languages. This part of the work will be new, and will offer results singularly novel and interesting; unfolding the connexion between the languages of the principal races of men, consisting of the Assyrian stock in Asia and Africa; and of the Celtic and Teutonic, in Europe.

IT is believed this work will form three large Octavo Volumes, which, well printed on fine paper, cannot be afforded at less than twelve or fifteen dollars.—The compiler has already devoted about five years to the execution of this work, and about the same time will be necessary to complete it. Specimens of the work have been exhibited to Gentlemen of the first literary attainments in New-York, N. Haven, Boston, Salem,

Newburyport, Portsmouth, and several other towns; and the gentlemen, while they differ from the compiler, as well as from each other, as to the propriety of some parts of the scheme of minor consideration, have unanimously expressed their approbation of the General Design, and their readiness to give it all the encouragement in their power.

As the execution of this work, laborious beyond any thing, of a literary kind, hitherto undertaken in the United States, must occupy a large portion of the compiler's life, to the exclusion of other employments; and as the expenses to be incurred during this period, which cannot be less than *fifteen thousand* dollars, will exceed his own pecuniary resources, he is advised to offer to gentlemen of property and liberal views of the value of this undertaking, a Prospectus of the work, and invite a subscription to aid him in this arduous design. As the exact price of the work cannot yet be determined, it is proposed that gentlemen, disposed to patronize the undertaking, should advance a part of the price, which may be either *five dollars* or *ten*, at the option of each subscriber, and receive a copy of the work, when finished, neatly printed and bound, at the lowest retail price, deducting the money advanced. The compiler, on his part, stipulates to complete the work, as speedily as the nature of the design and his own health will permit, and deliver the books to subscribers at some bookstore in the principal town in the state where the subscribers respectively reside; of which place due notice shall be given in the public prints.

NOAH WEBSTER, jun.

Yale College, November 2, 1809.

TO NOAH WEBSTER, Jun. Esq.

DEAR SIR,

YOU have requested our opin-

ion concerning the Dictionary, which you are preparing for the press. From the specimens which we have seen, we entertain very favorable thoughts concerning the work; and believe, that, if completed as it has been begun, it will excel the best Dictionaries in our possession, and throw important light upon our language.

We sincerely regret, that you have so many obstacles to encounter, par-

ticularly so many prejudices, in an undertaking, which, we think, will be honorable to you, and useful to the public. We are sir, yours, &c.

TIMOTHY DWIGHT, *President.*

JEREMIAH DAY, *M. and P. N. Prof.*

BENJAMIN SILLIMAN, *Professor of Chemistry.*

JAMES L. KINGSLEY, *Professor of Languages.*

LIST OF NEW PUBLICATIONS

ORIGINAL.

American Artillerist's Companion, or, Elements of Artillery. Treating of all kinds of fire arms in detail, and of the formation, object, and service of the Flying or Horse Artillery. In two octavo volumes. Accompanied with a quarto volume containing sixty seven plates, with their explanations. The volumes embellished with portraits of General G. Washington, and the Author. By Louis De Toussard, member of the society of the Cincinnati; late lieutenant-col. adjoint to the general staff in the armies of H. I. and R. M. late lieutenant-col. commandant of the second regiment, and inspector of artillery of the United States. Price \$16 handsomely bound and lettered. Philadelphia, C. & A. Conrad, 1809.

An Oration delivered June 21, 1809, on the day of the author's induction into the office of Bartlet Professor of Pulpit Eloquence in the Divinity College, at Andover. By Edward D. Griffin, D.D. Boston, Farrand, Mallory, and Co. 1810.

A Sermon at the Inauguration of the Rev. Edward D. Griffin, D.D. Bartlet Professor of Pulpit Eloquence in the Theological Institution in Andover, June 21, 1809. By Samuel Spring, D.D. Boston, Farrand, Mallory, & Co. 1810.

A Journal of Travels in England, Holland, and Scotland, and of two passages over the Atlantic, in the years 1805 and 1806. In two volumes. By Benjamin Silliman, Professor of Chemistry and Natural History in Yale College, New Haven.

A Compendium and Digest of the

Laws of Massachusetts. Volume 2, part 1. By William Charles White, Esq. Boston, William Wells, 1810.

The American Law Journal, and Miscellaneous Repertory, No. 3, vol. 2. By John E. Hall, Esq. of Baltimore. P. H. Nicklin & Co. Baltimore, and Farrand, Mallory, and Co. Boston, 1810.

Two Sermons, by Rev. Moses Stuart, A. M. one delivered before the administration of the Lord's Supper, Jan. 14th, 1810, to the First Church in New Haven; the other a Farewell Sermon delivered Jan. 28th, 1810, and addressed to the first Church and Congregation in New Haven. I. Cooke & Co.

NEW EDITIONS.

Elements of Moral Science. By James Beattie, LL. D. Professor of Moral Philosophy and Logic in the Marischal College and University of Aberdeen. In two volumes. Philadelphia, Hopkins & Earle, 1809.

Tales of Fashionable Life, by Miss Edgeworth, Author of Practical Education, Belinda, Castle Rackrent, Essay on Irish Bulls, &c. In two vols. containing Ennui and Almeria. Boston, J. Eliot, Jr. 1810.

Don Sebastian; or, The House of Braganza. An Historical Romance. Four volumes in two. Philadelphia, M. Carey, 1810.

Letters from Warburton to Hurd; or, Letters from a late eminent prelate to one of his friends. First American edition. New York, E. Sargent, 1809.

The Scripture Doctrine of Atone-ment, proposed to careful examina-

tion. To which is added, an Appendix, containing a view of consequences resulting from a denial of the Divinity of Christ. By Stephen West, D.D. Pastor of the church in Stockbridge. Boston, Farrand, Mallory, & Co. 1809.

Pinkerton's Collection of Voyages and Travels, forming a complete history of the origin and progress of discovery, by sea and land, from the earlier ages to the present time, preceded by an Historical Introduction and Critical Catalogue of Books and Voyages and Travels; and illustrated and adorned with numerous engravings. Parts 1 and 2. Philadelphia, Kimber and Conrad, 1810.

Rees' New Cyclopædia, or Universal Dictionary of Arts and Sciences. Volume 12. Part 1. Boston, West and Blake, agents.

A Series of Discourses, on the Principles of Religious Belief, as connected with Human Happiness and Improvement. By the Rev. R. Morchiad, A. M. of Baliol College, Oxford, junior minister of the Episcopal Chapel, Corogate, Edinburgh. Bradford & Inskip, Philadelphia, and William Mc Ilhenney, Boston, 1810.

Hints on the National Bankruptcy of Britian; and her resources to maintain the present contest with France. By John Bristed. New York, E. Sargent, 1809.

An Essay on the Law of Usury by Mark Ord, Esq. Barrister at law. Third Edition. Comprising the later decisions in England, Ireland, and America, By Thomas Day, Esq. Counsellor at Law, Hartford, 1809.

The History of the Insurrection in Massachusetts, in the year 1786, and the Rebellion consequent thereon. By George Richards Minot. Second edition. Boston, J. W. Burditt & Co. 1810.

Marmion; a Tale of Flodden Field. By Walter Scott, Esq. second edition, elegant, miniature.

Philadelphia, Hopkins & Earle, and Farrand, Mallory, and Co. Boston, 1810.

Nubilia in Search of a Husband. Philadelphia, Hopkins & Earle, 1810.

Letters and Reflections of the Austrian Field Marshal Prince de Ligne. Philadelphia, Hopkins and Earle, 1810.

The Parents' Assistant, or Stories for children. By Maria Edgeworth, author of Practical Education, and Letters for Literary Ladies. In three volumes. Georgetown, J. Milligan, 1809.

Beattie's Works complete; together with the Life and Poems of James Hay Beattie. Philadelphia, Hopkins & Earle, 1810.

WORKS PROPOSED.

Mills Day, New Haven, proposes to publish by subscription, an edition of the Hebrew Bible, without points, from the text of Van Der Hooght. Carefully correcting the few typographical errors which occur by a comparison with the large Bible of Kennicott.

A new edition of Lord Hale's Treatise DE JURE MARIS, &c. and DE PORTIBUS MARIS, with notes referring to late decisions in the American Courts; some of which have never been published. By DANIEL DAVIS, Solicitor General of Massachusetts, is in preparation for the press, to be published by Farrand, Mallory, & Co. Suffolk Buildings, Boston.

Hopkins and Earle, Philadelphia, are preparing to print Discourses on the Diseases of Children. By N. Chapman, M. D. Honorary Member of the Royal Medical Society of Edinburgh, &c. &c. To be comprised in one vol. 8vo. and will treat both of the Acute and Chronic Diseases of Children. Will be printed on a fine paper and new type, at \$2,50 in boards.

TO CORRESPONDENTS.

WE have received H. on the State of Infants. Though the author's reasoning is ingenious and candid, we doubt whether the piece is calculated to be so generally useful, as to warrant its insertion.

The poetry communicated by *Orian* has too many inaccuracies.

W. on the evil of sin shall appear in our next.

Ruminator, *Biblicus*, and a letter to an infidel, are under consideration.